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RECOLLECTIONS
OF
PERSONS AND EVENTS,

IN THE CITY OF NEW YORK:

SELECTIONS FROM HIS JOURNAL,

BY
J. M. MATHEWS, D. D.

"Your fathers, where are they?"

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DEDICATION.

NEW YORK, *March 18th, 1865.*

TO JAMES BOORMAN, Esq.:

MY DEAR SIR—Permit me to dedicate this volume to you, as one of our oldest and most respected citizens. In one sense it is especially a New York book. It passes in review the rapid and unequalled progress of the City in population, wealth, and every ability for promoting the intellectual and moral welfare of her own inhabitants and of the whole nation. But if New York has acquired this distinctive eminence, she is greatly indebted for it to her MERCHANTS, who have made her the commercial metropolis both of the United States and of the Western Continent. By a wise forecaste and a liberal policy, she has drawn to herself from various countries choice men, who have united with her native sons in placing her among the first cities of the world for the extent of her commerce and the high character of those who conduct it.

Among this class of her citizens you have long occupied a prominent position, and none of them have contributed more freely and effectually than

yourself to enlarge her resources, to provide for her future prosperity, and to establish among us the Institutions of religion, learning, and benevolence, which should be viewed as one of the great purposes for which wealth is bestowed by the Giver of all good. Believe me now, as always,

Yours with sincere respect and affection,

J. M. MATHEWS.

P R E F A C E.

THE last fifty or sixty years have been remarkably prolific in men and events which have left their mark on the history of the Church and of the world. As it has pleased God to prolong my life until I have reached the age of eighty years, I of course have been more or less conversant with many of them; and it has been my practice to embrace early opportunities of referring to them in my Journal while the circumstances were yet fresh in my memory, and the lessons to be drawn from them were not only the subjects of thought and reflection in my own mind, but of conversation with others. This promptitude I consider very important in giving a true representation of transactions or events which may pass into history. Circumstances or incidents that may appear as mere accidental accompaniments when reviewed after the lapse of years, often have an important influence in giving shape and meaning to events at the time of their occurrence.

The practice of recording my own reflections in connection with the events which gave rise to them, may be viewed as imparting to a Journal something of the character of a Common-Place Book. So be it. I see no objection to such a combination. Every man must know that some of his most valuable reflections are lost to him by forgetfulness. They may have arisen from reading, from conversation, from his own meditations, from some incident occurring, perhaps, before his eyes, or, again, of which he may have heard. But unless they are fastened in some record, before, like riches of another kind, they "make themselves wings and fly away," they may soon be lost beyond recovery. Mind is always busy, and if we take pains to treasure up what it furnishes from time to time, and which is worth preserving while yet in its freshness, we may soon acquire a store of intellectual materials which will be of great value to us in after times. I make this suggestion to my younger brethren in the ministry, in the hope that it may be of use to them. They may find in thoughts thus preserved what may be of great importance to them when preparing for the pulpit or other public services. So I have found it in my own experience. Some of these reflections or observations

first written in my Journal, I have already used in various discourses or on other public occasions; but when referring to them in the following pages, I have still retained them in their original connection, although, as I have elsewhere said, at the risk of being charged with repeating myself.

It may be thought that the style of writing in some of the articles is too familiar, especially when I am giving biographical sketches, or rehearsing conversations which have taken place between others and myself. But a Journal should be Journal-like. It derives much of its value from giving things, both in manner and matter, just as they occurred. Men, in their social intercourse with each other, do not speak in the exact and careful style in which they would write a sermon on some important doctrine in theology, or would prepare an essay on some intricate question in metaphysics. They let out their thoughts and feelings very much as they arise; and although a record of such matters may be viewed by some as too colloquial, to others it may be not the less interesting because familiar and natural. For myself, I may say I have never enjoyed intercourse with intelligent and well-known men more than

when they have entirely released their minds from all restraint, and poured forth their thoughts and sentiments with a freedom that cares not for criticism, and does not even think of it.

My habitual and free association with brethren of other denominations may have imparted a Catholic spirit and tone to the following pages, which, I hope, will not render them less acceptable. The majority of our public Institutions with which I have been connected have been much of this character; and various circumstances have combined to render my social intercourse unusually intimate with men who were one in spirit, though not in name, with myself. While Dr., afterwards Bishop, Wainwright remained Rector of Grace Church, we were not only near neighbors—our dwellings being so contiguous that we might have spoken to each other from our windows—but our respective parishioners were so connected with each other by domestic as well as other ties, that very few days passed in which we had not the opportunity of meeting. He was not only the gentleman and Christian, but a warm-hearted friend, and I gladly take this fitting occasion of expressing my cordial regard for his memory.

In the present condition of the country, I could not keep a Journal entirely silent as to her present trials and her perils in the future. For years have I felt strong apprehensions for her welfare. Not that I have doubted the strength of the Government to maintain the unity and integrity of the nation. My fears have arisen from that habitual forgetfulness of God, and that uncurbed spirit of self-exaltation which seemed to pervade all ranks, rulers and ruled. If a nation so favored as ourselves “sacrifice to their net and burn incense to their own drag,” a rebuke must follow, and all the worse for them if they refuse to hear it. The thought has often impressed me deeply and painfully, and this may account for the manner in which I have dwelt upon it in the latter part of the present volume. Would to God that our people might be enabled to see their sin in the punishment we are now suffering, and rightly humble themselves before Him while we feel the rod of His chastisement.

In view of the Republic of France, short-lived as it was, and so productive of misery to the nation while it lasted, an eloquent French statesman has remarked, “A Republic of men without God is quickly stranded. When you terrify it, it bends;

if you would buy it, it sells itself. The liberator of America died confiding to God the liberty of the people, and his own soul."

Some of the following extracts have from time to time appeared in the daily and weekly journals, and the attention paid to them by readers may be one reason which inclined me to comply with the request that I would publish enough of them to make a volume. I had long contemplated leaving my papers to a brother clergyman, if he should survive me, to make such use of them as he might see fit in throwing light upon events and characters in the last half-century. It was not until he joined with others that I consented to publish the following selections. I cannot now decide how far I may hereafter go in making use of the ample materials in hand for a more elaborate and connected history of my life. The work, if done at all, would perhaps be better done by another. It is somewhat difficult to write a faithful autobiography that shall be free from all bias in favor of men or measures wherewith the writer may himself be more or less identified. And yet there are reasons which serve to show that a man can best tell his own story. Whatever may be my decision, I desire to leave

the result in the hands of Him who has appointed both “the measure of my days” and the nature and amount of my labors in His service. Whenever He sees fit to call me away from earth and time, I would esteem it a privilege to be found “with the harness on,” still doing what I may for Him and His cause who has made “goodness and mercy to follow me all the days of my life.”

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RECOLLECTIONS OF PERSONS AND EVENTS.

CHAPTER I.

CLERGY OF NEW YORK IN 1810.—LIVINGSTON, RODGERS, MOORE,
ABEEL, HOBART, MILLER, MCLEOD, MASON.

THE early part of the present century found the pulpit of New York supplied with a ministry of eminent talent and great worth of character. Almost every Denomination had its share.

In the Dutch Church there was Rev. Dr. Livingston. He was in the fullest sense a man of the Old School, not only in doctrine, but in manners, in mode of life, and even in dress. He was born in 1746, and retained to the last much of the costume and many of the habits which belonged to the clergy in his early days. I have a distinct recollection of his appearance as he walked our streets, erect as a grenadier on parade, his gold headed cane carried upright

before him, like the mace of a magistrate, his spacious and broad brimmed hat surmounting the white wig which spread its curls upon his shoulders, the ample square skirts of his coat falling below his knees, and his shoe-buckles glittering on his feet as though the dust did not dare to soil them. Such a figure was not to be passed by without attention and reverence.

In politeness of manners he had no superior; indeed he carried its forms to the extreme limit. He would always have the last bow to his acquaintances, whether parting from them at his own house or at theirs. In a playful humor some of his clerical brethren occasionally tried how far the good Doctor would carry this habit; but they invariably had to give up the struggle, for let them follow the polite old gentleman far as they would, and bowing at every step, he would still have the last bow.

He was as much unlike others in the pulpit as in the street or drawing-room. While the essential doctrines of the Gospel that know no change, formed the great staple of his discourses, he enunciated them in a manner that constantly reminded you of generations gone by; of the fa-

thers whose works you had read, but whose faces you had never seen. He seemed in no way inclined to belong to the present generation. Perhaps it was one of his errors that he thought the world was growing small, losing in stature very fast. But whatever may have been his error in this respect, he was eminently a good man, a sound impressive minister of the Gospel; and had been honored to act an important part in healing the breaches which at one time threatened to overthrow the Reformed Dutch Church in this country.

Dr. J. N. Abeel belonged to the same denomination. It was to him that the Dutch Church chiefly looked at this time as an efficient leader; and their confidence was well deserved. Dr. Abeel was a man of sound judgment, calm temper, gentle manners; and, as a preacher, he was distinguished for the clearness of his illustrations, especially when handling the experimental truths of Christianity. He had also a most happy faculty of reaching the hearts of young men. The state of the Church, when he was in his prime, was such that his labors were not only "more abundant," but so excessive that his

strength failed, and he finished his course at a comparatively early age, leaving a wide breach in the ministry of this city. All denominations mourned his death, for the gentleness of his spirit and the usefulness of his services had endeared him to all.

In the Episcopal Church, the grave and dignified, yet gentle manners of Bishop Benjamin Moore, well befitting his station as the head of the clergy in his diocese. I frequently heard him preach, but was always most pleased with him when he "read the Prayers." He was eminently a devout man; and the rich, clear, solemn tones of his voice gave great effect to the service. He was a ready and able advocate of whatever formed the distinctive features of his own denomination; and yet there was a spirit of comity and frankness in his controversial writings that did him honor. Controversy, however, was a field for which he had little taste. He was a man of peace, and preferred to labor where he found none to gainsay or question his teachings.

Dr. Hobart, who afterwards succeeded him in the Bishopric, and who was now rising rapid-

ly in the esteem of the denomination, was a man of a different temperament. He possessed a quick and vivacious mind; was ardent and fixed in his purposes, and indefatigable in his labors. Generally he had some controversy on hand, and I have often jested with him on his being such a man of war from his youth up. But although he was so often in the field as a polemic, no one who knew him could question the honesty of his motives, or the generosity of his heart. I have no doubt that his zeal and activity were among the causes which contributed to awaken the Episcopal Church to that laudable spirit of active benevolence that now distinguishes her.

Dr. Rodgers was the Simeon of the Presbyterian Church. He had seen the salvation of the Lord, and was waiting to depart in peace. The congregations to which he had long ministered were under the care of men in whom he had full confidence.

Dr. Samuel Miller was distinguished for the completeness of his ministerial character. Although he had not the eloquence nor the force of some others, his sermons were always evangel-

ical, chaste, and well finished. His industry and habits of study rendered him more and more extensively a man of learning, so that few Divines stood before him in this respect, even before he took his place as Professor at Princeton; and his finished manners as a gentleman, won his way with acceptance in every society where he wished to enter, or aimed to be useful.

Dr. Romeyn had just come to the city. He was an animated, earnest man in the pulpit; and for several years after he was settled in New York, his ministry was remarkably successful.

But of the Presbyterian ministers, there are two yet to be noticed, who were men of pre-eminent ability and yet widely different from each other,—Drs. McLeod and Mason.

Dr. McLeod was distinguished for massive strength. At the first glance you saw a Hercules before you. Not that he was destitute of the lighter qualities of the mind. His wit was ready, generally playful, and sometimes exceedingly caustic. He could, when he pleased, make his adversaries so ludicrous, as to oblige them to laugh at themselves. But this was

not often his choice when engaged in controversy. He loved to be serious when handling serious subjects, and his mind was habitually bent on the business of his profession as a minister of the Gospel. Theology was his study, the pursuit of his life; and he was as thoroughly a master in it, as I have ever seen. His power of analysis and discrimination made every thing plain, whether in doctrinal, practical, or experimental Christianity. His publications are still extensively read, both at home and abroad. But, however much relished as they appear from the press, his discourses made their deepest impression when heard from the pulpit. In his preaching he was a fair type of what is described as the impassioned strength of John Knox. He usually began in a moderate tone and manner; but before he or his hearers seemed to be aware of it, he was pouring forth a stream of eloquence with the thunder and power of a cataract. I frequently went to hear him; and at times, he has seemed not so much as if he would spring out of the pulpit, as if he would come down upon us, bringing pulpit and all with him. He belonged to that

branch of the Presbyterian Church called the Covenanters, or Reformed Presbyterian; and while he was the leading star in his own immediate denomination, his worth and ability were acknowledged and respected throughout the whole Christian community.

Of Dr. Mason I can speak from an intimate knowledge of the man. I was brought up at the feet of Gamaliel, and knew him well; perhaps none knew him better. For many years not a day passed that we did not meet. There was nothing belonging to him, whether in body or mind, which could be called small or common. He was formed on a magnificent scale, and was every inch a man. When he acted, spoke, or even looked, he left his mark. His temperament was ardent. Like Owen, Hall,* Scott, and others of that stamp, he had sea-

* It must have been a rare treat to see these two men, Mason and Hall, together. Dr. Mason has often taken occasion to relate to me incidents that occurred in their intercourse. Though fully agreed on the essentials of religion, there were some things on which they differed. Dr. Mason was a most enthusiastic admirer of Dr. John Owen's writings. Mr. Hall did not esteem them so highly. In their conversation on the merits of the venerable old non-conformist, Dr. Mason named one thing after another which he considered proofs of surpassing learning and ability; but Mr.

sons of spiritual despondency; and then again such times of elevation and joy, that whether "in the body or out of the body," he could scarcely tell. In social intercourse, he was a great favorite on account of his gentlemanly manners, his kindness of heart, his abundance of anecdote, his buoyant spirits, and the flexibility of his temper to meet all tastes and all circumstances. By universal consent of all denominations, he had no superior in the richness and power of his eloquence. His imagination was lofty, and yet carefully trained; his language choice, and yet exuberant; his conceptions clear, distinct, and yet flowing in a current as if he could not restrain them; and his bursts of feeling at times so overpowering that I have seen whole assemblies comprising rich and poor, learned and unlearned, bowed down before him with one impulse, till there was scarce a dry eye to be seen.

Hall still demurred. At length Dr. Mason observed, "You will at least allow that he goes deep into his subject." "Yes," replied Mr. Hall, "he goes down deep, and comes up muddy." Dr. Mason never repeated this reply without a hearty laugh over its aptness and pungency, and would conclude his notice of their interviews with the declaration—"After all, Mr. Hall is among the greatest of the giant minds of England." *Par nobile fratrum.*

The public will always make heavy drafts on the time and strength of such a man, and will kill him with labor before his time comes, if he will let them do it. Dr. Mason's willing and generous spirit undertook too much for his strength, great as it was. While he still retained his pastoral relations to his Church, he became Professor of Theology in the Seminary he founded, Provost of Columbia College, besides being called upon to take a leading part in the great movements for the spread of religion through Bible Societies, and other kindred institutions. He broke down at an age when other men are in the height of their usefulness. But the ruins had a grandeur which reminded us of what the man had been when he was himself.

In looking back on the characters of such men as Drs. Mason, McLeod, and others of their day and spirit, we see how wisely their gifts were adapted to the wants of their times and their generation. They were "sons of thunder." They were not only great men, but much of their greatness lay in their energy of purpose, their power to rouse and excite. This was what the Churches then around them most

needed in their leaders. The age of Missionary Societies, of Bible and Tract Societies, was now to be inaugurated. The time had come when the command, "Go ye into all the world and preach the Gospel to every creature," was to take a new and fresh hold on the conscience of Christians; and they needed "sons of thunder" to wake them up to a sense of their duty. They found what they so much required in these ardent and accomplished ministers of the Gospel. True, they were not without their faults; and where can we find men that are free from faults? "Let him that is without sin first cast a stone." Indeed, great men often have great faults. There is nothing about them on a small scale. Every thing that belongs to the man will partake, in some degree, of his own greatness. The sun has its spots, and spots so large that they would extinguish a lesser luminary. Such seems to be the ordering of Providence in this world, and perhaps with the design of so putting a stain on human glory as to enforce his own command: "Cease from man, whose breath is in his nostrils; for wherein is he to be accounted of?" Prune down the greatest of men till you have

made him faultless, and you will make him tame. You may have a sheet of paper, perfectly white, and without a mark upon it. But though it be free from a blot, it is, after all, blank paper. So it is with men, and in the affairs of life.

Pity, pity, that the World and the Church do not understand and remember this rightly. It would render them more just, and more kind and charitable to those who spend their vigorous strength in doing good to those who too often repay them with reproach and injury.

We may well refer to it as a cause of gratitude to the great Head of the Church, that when these illustrious men, these Elijahs were carried up into heaven, they left their mantle behind them. They were succeeded by a ministry well adapted to preserve and strengthen the spirit in our churches which had been awakened chiefly by their instrumentality. Some of these brethren still survive. Some have rested from their labors, and their works follow them. The names of McMurray, Milnor, Wainwright, Alexander, Knox and others, their contemporaries and compeers, are embalmed in the

memory of thousands among us as men of sound judgment, lofty purpose, and untiring zeal, not only in their respective churches, but in those Institutions of enlarged benevolence which have been formed for the spread of truth and intelligence, not only through our land but through the world.

CHAPTER II.

DANGERS OF COLLEGE LIFE.—INSTANCES SHOWING THE FATAL RESULTS OF EARLY DISSIPATION.—RESPONSIBILITY OF COLLEGE OFFICERS AS TO THE MORALS OF YOUTH UNDER THEIR CARE.—HAPPY INFLUENCE OF THE SOCIETY OF LADIES ON THE MINDS AS WELL AS THE MANNERS OF YOUNG MEN.

IN May, 1813, I met with a painful occurrence. I was going down Broadway near the Battery, and observed a man before me leaning against a lamp-post, whose clothes showed that he had been taken out of the gutter. Our eyes met as I approached him, and I saw it was my former class-mate in college, S— T—. Though greatly intoxicated, he recognized me, and turned away his face as I passed him. I could not leave him as he was; and turned back to see what I could do for him. When I called him by name, he burst into tears, and in a low tone of voice begged me not to degrade myself by speaking to him in the street. I insisted, however on taking him home with me, notwithstanding his squalid appearance; where,

after a few hours sleep, he told me his melancholy story. His intemperance had led his relatives to cast him off; and he was then on his way to Philadelphia to seek employment from a gentleman with whom, in his better days, he had formed an acquaintance at Saratoga. His chance, he remarked, was very slender; but it was all that remained to him, and he was determined to try it. He did try it, but without success. I never heard of him afterwards, and fear he died by his own hand.

He told me what I well knew, that his bad habits were contracted while at college. He was only one out of many of my fellow students, who had fallen victims to the temptations of a college life. In those days, there were no Temperance Societies; and temperance itself was little understood, and still less regarded. Hot suppers, midnight carousals, were too frequent with us, and sowed the seeds of a vice that in a few years carried off a fearful proportion of our number to an untimely grave. What a wreck of life and high talent do I see when I look back!

Brilliant and generous-hearted J—— B——! He seemed to know every thing as if by intui-

tion. An hour at study was quite as sufficient for him, as a day for others; and yet averse as he was to protracted or continued labor, no perplexed class-mate ever sought his aid in vain. He would sit down beside the slowest and dullest of them all, and would somehow contrive to work the lesson or recitation into their minds, before he would quit them; and in the exuberance of his spirits, he would laugh at his own patience when the work was done. It might be the Classics, or Mathematics, or Ethics; every thing seemed to come to him without effort. He had a voice, too, of great compass and ringing tone, that made him one of the first among speakers; and all was accompanied with that natural ease and gracefulness of manner, that won upon you irresistibly. With such talents, and with family connections, including some of the most distinguished and influential men in the State, he seemed to have before him the prospect of a most brilliant career in public life. His ambition lay in that direction. How often has he said to me that he would never be satisfied until he had become a leader in the councils of the nation; and much did I hope

that his high aim would tend to save him from the habit that had begun to grow upon him. But, no. He had scarcely gained admission to the bar, when he sank down into a sot, and died a dishonored death in the morning of his life. I saw him when he was very low in his misery. He knew all, and confessed all. "I have seen the last of my happy days," he said, "the cloud that is over me will never be scattered. My heart is worse than broken. It has been made a burnt offering to the Demon of Brandy." I well remember the scalding tear and the quivering voice with which he made the confession.

E—— H—— was another of my class-mates. He seemed to live in a constant gale of gladness. His wit was sparkling, but always good-natured. He had a wonderful talent for mimicry. He could imitate every thing animate or inanimate. He was not a good scholar; but even when his deficiencies were most glaring, he had some humorous remark respecting his studies or himself, which not only disarmed the Professor of all angry feeling, but seemed also to render him equally a favorite with teachers and

students. He, too, yielded to the temptation; became so degraded and lost that he was at times taken to the watch-house in the dead of night, and in a few years was hidden in his grave. I have been told, that during the latter part of his life, all that milk of human kindness that so distinguished his earlier years, seemed to be changed into the very gall of misanthropy. He boasted, in his despair, that he would not only "curse God and die;" but that with his last breath, he would "curse both God and man."

And there was my affectionate J—— N——. A nobler or a warmer heart can seldom, if ever, be given to man. Such was our mutual attachment that he had well nigh changed the whole course and business of my life. His father was at this time an eminent merchant in one of our Eastern cities. He was to enter the counting-house, when he left college, and most earnest were his entreaties that I would accompany him. To render the temptation the stronger, his father made every proposition that propriety would allow, as he was anxious that J—— should be gratified. I had almost yielded. Brilliant

prospects in the world, and ardent personal attachment, at times, had very great influence upon my mind, before I finally decided. But reflection restored me to my purpose. Little as I then understood of what the ministry of the Gospel is, or of what it requires, I had for years kept my view fixed on it as my profession; and in the end, I told my friend J—— that I could not abandon it. He was grieved, though not displeased; and we parted, he to "his merchandise," and I to my studies, with vows of an attachment that no diversity of pursuit should be allowed to extinguish or abate.

For years we embraced every opportunity of meeting. Our correspondence was constant and more than cordial. I have sometimes thought it breathed the spirit of David and Jonathan; and so it continued until he became a junior partner in his father's "House." His letters about that time became less frequent, and he pleaded, in apology, the pressure of business. But they also lost their former freedom. There was constraint, with an effort to conceal it. I could not but be alarmed. I knew "the sin that easily beset him," and had often implored him to

be on his guard. I wrote to him frankly what I feared. He immediately, and in a manner much like his former self, thanked me for my candor, but assured me that he was safe against the temptation respecting which I was anxious. About the same time he was married to a lovely woman, and his letters on that subject were so like those of former days, that I hoped for the best. He was most happy in his choice, and as he was now forming new relations in life, and with new sources of enjoyment opening to him, I pressed on him the importance of increased vigilance, and a total withdrawal from occasions of temptation.

But although for a time he seemed to feel what he owed to his family, to himself, and to his Maker, the habit came back upon him. Before the end of four years from his marriage, his conduct to his wife had become so violent, that she had to return with her two little children to her father's house; after which he soon became a raving madman, and died in the Asylum for the Insane,—his widow soon after dying the victim of a broken heart, leaving their babes orphans.

These are sad, sad pictures. And yet they are selections taken at random from a countless group. Could I unfold the roll which would tell of all the evil that intemperance in our Colleges has produced, we should find "it written within and without;" and "the writing therein, lamentation, and mourning, and woe." I have put these two or three examples on record, in order to show how little this Demon can be controlled by considerations of a high ambition, or of domestic ties; or, indeed, by any thing else, except that sovereign, omnipotent grace of God, which, alas! is so seldom sought by the once intemperate drinker. "O my soul, come not thou into their secret: unto their assembly, mine honor, be not thou united." Would to God that I could engrave upon the heart of every one, old and young, the graphic warning of Solomon: "Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast."

Since the times to which I refer, our Colleges

have seen better days; but some of them should be still further improved in the exercise of a moral influence upon students. The nature of their trust throws upon them a most solemn responsibility. From the age of fifteen to twenty-one, the period of life when most of our youth are pursuing academical or professional education, the mind is like melted wax, easily impressed, and generally assumes the features for good or evil which distinguish it in after-days. Mere intellectual training is far from the whole of a teacher's duty. The development and cultivation of right principles of conduct, and a watchful guardianship against the sources of contamination, are the still higher and more sacred duties of our College officers towards the young men under their care. The task of such a parental government may be rendered far from difficult or unpleasant. There is a warmth in the youthful heart which inclines it to embrace the counsels of wisdom, when given in a spirit of kindness and affection. But in too many instances, instead of drawing a young man with the cords of love, he is made to feel only the rod of stern authority; and when a smile might

have saved him, the frown injures, perhaps destroys him. *Haud inexpertus loquor.*

I ought not to close this reference to the dangers that beset my earlier years, without mentioning very distinctly one great means of my preservation and safety. The society of ladies has done much for me all my life long; and it was the salutary, softening influence of such associations that, with God's blessing, restrained me from many an excess into which I might otherwise have been led while receiving my education. It is a bad sign when a young man has no relish for such company. Whatever be a man's station in life, whether higher or lower, public or private, he will become a better man, and escape many a disaster, if he will listen in due season to the voice of the intelligent and the refined among the other sex. Not only do they generally excel us in their nice perception of the proprieties of life, and in their tender sense of duty to both God and man; but they are equally above us in their instinctive faculty of foreseeing evil before it is upon us, and of wisely discerning the character and motives of men. It was not all a dream which made the

wife of Julius Cæsar so anxious that he should not go to the Senate-chamber on the fatal Ides of March; and had he complied with her entreaties, he might have escaped the dagger of Brutus. Disaster followed disaster in the career of Napoleon, from the time that he ceased to feel the balance-wheel of Josephine's influence on his impetuous spirit. Our own Washington, when important questions were submitted to him, often has said he would like to carry the subject to his bed-chamber before forming his decision; and those who knew the clear judgment and the elevated purposes of Mrs. Washington, thought all the better of him for wishing to make her a confidential counsellor. Indeed, the great majority of men who have acquired for themselves a good and great name, were not only married men, but happily married—"both paired and matched."

CHAPTER III.

ROBERT FULTON.—HIS APPEARANCE AND MANNER.—HIS SENSITIVENESS UNDER THE INDIFFERENCE MANIFESTED TOWARDS HIM IN FRANCE AND ENGLAND.—HIS FIRST VOYAGE BY STEAM FROM NEW YORK TO ALBANY.—HIS ANXIETY DURING THE VOYAGE.—ACCOUNT OF THE FIRST PECUNIARY ACKNOWLEDGMENT HE RECEIVED FOR HIS SERVICES.—THE TRIALS HE ENDURED FROM VEXATIOUS OPPOSITION.—MR. EMMET'Seloquent ADDRESS WHEN PLEADING HIS CAUSE BEFORE THE LEGISLATURE.—PROFESSOR MORSE AND THE ELECTRIC TELEGRAPH.

It must always remain as the distinctive honor of the Hudson River, that it was the cradle of Steam Navigation. It was on her waters that the value of the discovery was finally decided. True, the voyages (we would now scarcely call them "runs") were at first slow affairs compared with what has since been achieved. If we made the passage from New York to Albany anywhere within twenty-four hours, we were well satisfied, and thought we had a fine boat. I remember to have heard Fulton speak with great exultation when *The Car of Neptune* or *The Paragon* accomplished the distance in six-

teen hours, having wind and tide in their favor. How little did he comprehend the extent of the power he had called into action!

I met with him frequently during the last four or five years of his life. Very generally he was excellent company. He had seen much and remembered much, both of men and things which had passed before him when he was abroad. He felt even a filial reverence for Mr. West, and was always pleased with an opportunity of relating some incident or anecdote in the life of that distinguished man. But sometimes, with the greatest men of the State around him, he would become silent and abstracted, his mind away upon his boats. In this mood he would sit for perhaps half an hour, with his heavy eyebrows drawn down and deeply corrugated, and with a fixed look on the table-cloth before him, as if he were counting the threads; and then, when he had let off the steam, he would join in whatever conversation might be passing, and would appear to enjoy it as if he had never thought of any thing else.

Readily as he would take a part in any subject that might be introduced, he was evidently

most free when the conversation turned on something connected with his great achievement in steam-navigation. He had a keen sense of the unhandsome manner in which his patience had been tried, and his time trifled with, both in France and England, when engaged in his experiments on sub-marine warfare; and these painful recollections would have made him not the less willing, as his first triumph in that way, to have sent one of his British Majesty's vessels into the air during the late war between England and America.

But the torpedo, with other plans and exploits of sub-marine warfare, seemed to be of small account to him, compared with the steamboat. With that he wished to identify his name, fame, and fortune. He had no concealment as to his frequent misgivings of heart when making his first efforts on our waters, and when, to ordinary observers, he might have appeared flushed with victory. Many of us could recollect the morning when The Clermont, the first boat on which he made a journey to Albany, cast off from the wharf. The occasion, being extensively known, had excited much interest, and many were

present to see “the bubble burst,” as they said. Owing to something not foreseen, and which he wished to remedy, the boat had not gone far before she was stopped; and, during the delay, he saw the significant nods and winks that were passing among the bystanders, many seeming to say, “I told you so.” This, he said, only nerved his determination to succeed. But when afterwards the boat moved on, making a steady progress against the stream, and when the shouts of spectators began to rend the air, then, he felt as if he should have fainted away, his feelings so entirely overpowered him; and such, he added, was his state of excitement during the whole voyage, that when he arrived at Albany, he was so exhausted that he could scarcely walk without tottering.

While there, the following incident occurred, which well illustrates the state of his mind at the time. It is well worth preserving, though related by a gentleman who has seen fit to conceal his name:

“I chanced,” said he, “to be at Albany when Fulton arrived there in his unheard-of craft, which everybody felt so much interest in seeing.

Being ready to leave, and hearing that this craft was to return to New York, I repaired on board, and inquired for Mr. Fulton. I was referred to the cabin, and I there found a plain, gentlemanly man, wholly alone, and engaged in writing.

“‘Mr. Fulton, I presume?’

“‘Yes, sir.’

“‘Do you return to New York with this boat?’

“‘We shall try to get back, sir.’

“‘Can I have a passage down?’

“‘You can take your chance with us, sir.’

“I inquired the amount to be paid, and after a moment’s hesitation, a sum, I think six dollars, was named. The amount in coin I laid in his open hand, and, with his eye fixed upon it, he remained so long motionless, that I supposed there might be a miscount, and said to him, ‘Is that right, sir?’ This roused him as if from a kind of reverie, and as he looked up at me, the big tear was brimming in his eye, and his voice faltered as he said: ‘Excuse me, sir; but memory was busy as I contemplated this, the first pecuniary reward I have ever received for all my exertions in adapting steam to navigation. I would gladly commemorate the occasion over a bottle

of wine with you; but really I am too poor, even for that, just now; yet I trust we may meet again when this will not be so.'

"The voyage to New York was successful, as all know, and terminated without accident.

"Some four years after this, when The Clermont had been greatly improved, and her name changed to The North River, and when two other boats, namely, The Car of Neptune and The Paragon, had been built, making Mr. Fulton's fleet three boats regularly plying between New York and Albany, I took passage upon one of these for the latter city. The cabin, in that day, was below; and as I walked its length, to and fro, I saw I was very closely observed by one I supposed a stranger. Soon, however, I recalled the features of Mr. Fulton; but, without disclosing this, I continued my walk, and waited the result. At length, in passing his seat, our eyes met, when he sprang to his feet, and eagerly seizing my hand, exclaimed, 'I knew it must be you, for your features have never escaped me; and although I am still far from rich, yet I may venture that bottle now.' It was ordered; and during its discussion, Mr. Fulton ran rapidly but

vividly over his experience of the world's coldness and sneers; and of the hopes, fears, disappointments, and difficulties, that were scattered through his whole career of discovery, up to the very point of his final, crowning triumph, at which he so fully felt he had at last arrived. 'And in reviewing all these,' said he, 'I have again and again recalled the occasion and the incident of our first interview, at Albany; and never have I done so without its renewing in my mind the vivid emotions it originally caused. That seemed, and still does seem to me, the turning point in my destiny—the dividing line between light and darkness, in my career upon earth, for it was the first actual recognition of my usefulness to my fellow-men.'"

It is seen from Fulton's example, and from that of others also, that there are three stages of trial or conflict through which all great projectors or inventors must pass. When their project is first broached, it is ridiculed. The poor man is pitied, and the best that can be said of him is that he is becoming insane. His friends should look after him. Pity that he should waste his time and his means on such a visionary scheme, and re-

duce his family to destitution. He should be put under some wise restraint.

When the inventor goes on amidst all this torrent of ridicule and compassion, and shows that he has really produced something valuable, then envy begins to show itself. He is told that, after all, there is nothing new in what he claims to have discovered or carried out; that others have known all this long before, but did not think it worth while to make a noise about it; and that, at best, he is stealing another man's thunder, and should be discountenanced for his dishonesty.

But if still he goes on, and his discovery is found to put money in his purse, then comes the tug of war. If he has obtained a patent for his discovery or his invention, every species of art will be employed to evade it. When he has put down one assailant, another will start up, as if to weary him out with endless strife; and too often they break his heart, and wrest from him what, if enjoyed, would have been but a moderate compensation for the trials of a lifetime, others growing rich by reaping the harvest that in justice belonged to him.

Through all these stages of trial Mr. Fulton had to pass, and he felt them deeply, at times, indeed, painfully. During the latter years of his life, and while he was spending his time, his strength, and his money, with even prodigal profusion for the public, an application was made to the legislature of New York for the repeal of the law granting to Livingston and Fulton, for a limited period, the exclusive right to the waters of the state for navigation by Steam. Mr. Fulton appeared in defence of his rights with Thomas Addis Emmet, Esq., as his counsel. Mr. Emmet was the man for the occasion. After he had finished his argument before the House, he turned to Mr. Fulton, who was sitting near him, and addressed him in words so eloquent and prophetic that they well deserve a place in this connection.

“I know and feel, and I rejoice in the conviction,” he said, “that for the present, at least, your interests, my friend, are perfectly secure; but do not therefore flatter yourself that you will be involved in no future difficulties, on the same account. Those whom I have just addressed will certainly decide with enlightened liberality and

a scrupulous regard to public faith; but their power and authority will pass away. Your present antagonist, I also hope, will become convinced by this discussion of the impropriety of his application, and refrain from repeating it; but interest and avarice will still raise up against you many enemies. You rely too implicitly on the strength of your rights, and the sanctity of the obligations on which they are founded. You expect too much from your well-earned reputation, and the acknowledged utility to mankind of your life and labors. You permit your mind to be engrossed with vast and noble plans for the public good. Your knowledge and your fortune are freely bestowed upon every thing that can contribute to the advancement of science, or of the elegant and useful arts. I admire and applaud you for your readiness to devote to the service of the public, the opulence you derive from its grateful remuneration. Let me remind you, however, that you have other and closer ties. I know the pain I am about to give, and I see the tears I make you shed. But by that love I speak; by that love which, like the light of heaven, is refracted in rays of different strength upon your

wife and children, which, when collected and combined, forms the sunshine of your soul; by that love I do adjure you, provide in time for those dearest objects of your care. Think not I would instil into your generous mind a mean or sordid notion; but now that wealth is passing through your hands, let me intreat you, hoard it while you have it. Artful speculators will assuredly arise with patriotism on their tongues, and selfishness in their hearts, who may mislead some future legislature, by false and crafty declamations against the prodigality of their predecessors; who, calumniating and concealing your merits, will talk loudly of your monopoly; who will represent it as a grievous burden on the community, and not a compensation for signal benefits; who will exaggerate your fortune, and propose, in the language of Marat to the French Convention, ‘Let the scythe of equality move over the republic.’ In a moment of delusion, (unless some department of our government shall constitutionally interpose an adamantine barrier against national perfidy and injustice,) such men may give your property to the winds, and your person to your creditors. Then, indeed, those

who know your worth and services, will speak of your downfall as of that portentous omen, which marked a people's degradation, and the successful crime of an intruder.

“ ‘A falcon towering in his pride of place,
Was by a mousing owl hawked at and killed.’

“Yes, my friend! my heart bleeds while I utter it; but I have fearful forebodings that you may hereafter find in public faith, a broken staff for your support, and receive from public gratitude a broken heart for your reward.”

Such is too often the way of the world. High time that it should mend its ways; for though justice will generally be done to great public benefactors at last, how often must they wait for it until they are laid in their graves, and are equally beyond the smiles and frowns of men. We build the tombs and garnish the sepulchres of the prophets, whom our fathers, or we ourselves have killed by injustice and ingratitude, if not by calumny and cruelty.

Whatever wrong may have been done to Fulton and others in this respect, the Magnetic Telegraph has led to a different result. Locomotion

by steam, whether on land or water, and the transmission of intelligence by electricity, are among the greatest achievements of our day; and the memory of Fulton is not more intimately connected with the one than the name of Morse with the other. It was through a long and exhausting conflict that Professor Morse at length reached his triumph. He had to contend against ridicule, jealousy, wrongs in almost every sense; but he persevered with a firmness of purpose not to be overcome, and is now reaping his reward. His friends have now the pleasure to see him enjoying the fruit of his labors in a wide spread fame, and in the receipt of a liberal income which he employs with a generous hand in promoting the great ends of public welfare.

CHAPTER IV.

AN EVENING WITH DR. MASON.—HIS EXUBERANCE OF SPIRIT AFTER PERIODS OF DEPRESSION.—ANECDOTES RESPECTING GOUVERNUR MORRIS, BISHOP MOORE, DR. LIVINGSTON, DR. BISSET, DR. WITHERSPOON, BENJAMIN FRANKLIN, MR. WHITFIELD.—COMPARISON OF WHITFIELD WITH MASON.—CHIEF POINT OF DIFFERENCE BETWEEN THE TWO AS PREACHERS.—DR. MASON'S TALENT AS AN EXPOSITOR.

FROM 1811 to 1813 a warm controversy pervaded the Associate Reformed Church on the subject of Free and Open Communion, as it is generally termed. Dr. Mason's conspicuous position, being at the head of their Theological Seminary, and the example he had set in admitting to the Communion Table Christians of other denominations, drew upon him animadversions from many of his brethren, which at times lay heavily on his spirits. He was the man to feel such things. He had both a warm and a large heart. Mighty as he was in battle, he had no relish for it. He delighted in other scenes. A child could not be more fond of the language and

looks of affection than Dr. Mason; and opposition, or misrepresentation from brethren whom he loved, sometimes brought on him the dejection to which he was liable. He has frequently come into my study, when suffering under his sorrow, with his eyes still wet with the tear which probably had been lying there as he passed through the street. One of these occasions was so remarkable for what passed, that I made a distinct note of it at the time. It was in the evening, and as he entered the room, holding out both his hands to me, I asked:

“Well, Doctor, how are you this evening?”

He replied “Ah, *bon ami*, blundering along as usual; yes, blundering along; that’s the best I can say of it; but amidst all my blundering, I feel that, through mercy, I still gain a little on the way towards Heaven.”

After pouring out his whole heart in strains which it was edifying and affecting to hear, he felt relieved. His face brightened up, and the remainder of the evening was spent in great good humor. He was unusually full of anecdotes relating to his brethren or fathers in the ministry.

He had a high respect for Bishop Moore, a man noted not only for the purity of his character, but also for the retiring modesty of his disposition, and for the general favor in which he was held. As the story ran: A dinner was given by some one of Gouverneur Morris's friends when he was about departing for Europe. Bishop Moore and his wife were of the party. Among other things that passed in conversation, Mr. Morris observed that he had made his will in prospect of going abroad; and turning to Bishop Moore, said to him:

"My reverend friend, I have bequeathed to you my whole stock of impudence."

Bishop Moore replied: "Sir, you are not only very kind, but very generous; you have left to me by far the largest portion of your estate."

Mrs. Moore immediately added: "My dear, you have come into possession of your inheritance remarkably soon."

Another instance of smart repartee he related, as having occurred between Dr. Livingston, of the Dutch Church, and Dr. Bisset, of the Episcopal. To see the point of the reply, it should be remembered that over an outer door of one

of the Dutch Churches was a figure of an open Bible; and in the centre of the pediment, over the columns in front of St. Paul's there was, and still is, the figure of the Apostle. The two reverend gentlemen chanced to meet in Broadway, just opposite St. Paul's, when Dr. Livingston, pointing to the statue before them, remarked to Dr. Bisset:

"I am sorry to see, my dear Sir, that our Episcopal brethren have turned the Apostle out of doors."

Dr. Bisset instantly replied: "If that is so my good friend, we have not yet shut the whole Bible out into the street."

"Speaking of wit and talent for ready replies," he continued, "as we sometimes find them among the Clergy, I have often admired the way in which Dr. Witherspoon put down a cockney infidel on a journey from London to Edinburgh. They were travelling in a stage-coach as was the custom in those days, and soon after the company had set out, the young Englishman began to rail against the Scriptures, and to speak in high admiration of such heathen philosophers as Plato, Socrates, and others, as infinitely surpassing the wisest and

best men described in the Bible. And yet," he exclaimed, "here are all our parsons would have us believe that none of these great and wise men of former times can be admitted to Heaven, because they never saw the Bible. For his part, he had too much good sense to believe any such thing. He believed that the wise men of Greece and Rome had a better chance in the world to come, than half the preachers who would allow them no chance at all;" and waxing warm on the subject, he turned toward Dr. Witherspoon, who was sitting on a back seat in the coach, pertly asking, "Well, old gentleman, what do you say on the subject? Do you join with others in shutting out Socrates from Heaven because he was not a believer in Christianity?"

"Aweel," said Dr. Witherspoon, slightly using the Scotch accent, which he did sometimes for his own gratification, "I have just this to say. If I should be so happy as to get to Heaven, which I hope I may; and if you should get there too, which I greatly fear you will not—if we find Socrates there, we'll baith be glad to see him; and if he is not there, the Judge will be able to give us a good reason for his absence, if we ask

him." The cockney found he had waked up the wrong passenger, and from that time till the end of the journey, he had little more to say about Socrates or any one else. "But was not the reply admirable?" continued Dr. Mason. "It contained in a nut-shell all that can well be said on the subject."

He had an anecdote, also, respecting Whitfield. The incident occurred when Whitfield was in Philadelphia, preaching and collecting funds in behalf of his Orphan Asylum in Georgia. Dr. Franklin was induced to go and hear him on one of these occasions; but having a due regard for his reputation as a calm philosopher, he went, determined not to be moved by Mr. Whitfield's appeals. To be the more safe against yielding, and submitting to a heavy drain upon his purse, he put some silver in the pocket of his vest, intending to give so much of it as he might judge proper when he heard the claims of the Orphan House fairly stated; but he put his gold into his purse, and stowed it away so that he could not well reach it in a crowd. As Whitfield went on with his sermon, Franklin soon made up his mind that he would give all

his silver. Not long afterwards he was struggling for elbow-room that he might get at his purse and all his gold. When the sermon was finished he felt a desire to enlarge his contribution still further; and, with strong marks of emotion in every feature of his face, he applied to a friend (a Quaker) who stood near him for the loan of a guinea, or whatever more he could spare.

"Any other time, Benjamin," was the reply, "any other time thee can have whatever thee wants; but nothing now; thee seems to be not in thy right mind."

The telling of this anecdote led us very naturally into a discussion respecting Whitfield's character and the secret of his success as a preacher of the Gospel. In the progress of the conversation, I repeated a remark which had been made to me by an aged lady who had often heard him, and which has always appeared to me both graphic and just.

"Oh, Sir," she would say, "He made me feel as if God was looking right into my heart, and was about to call me before Him for judgment."

"There," said Dr. Mason, as he turned his

deep, melted eye upon me, "there lay his power. He was clothed in his Master's might, and made his hearers feel that he spoke in his Master's name."

It was so, no doubt. Whitfield's manner, as well as his matter, tended to fill the minds of his hearers with a sense of God's presence. It was something of what Paul describes as the effect of Gospel preaching on the sinner in his days: "And thus are the secrets of his heart made manifest; and so falling down on his face, he will worship God, and report that God is in you of a truth."

Whitfield's sermons ought never to have been issued from the press. When read, they do him great injustice. He was a preacher to be heard; and his sermons were not for the eye, but for the ear, accompanied by what the eye saw in the preacher. I have been told by those who were frequently among the crowds that followed him, that even when you could not hear a word he was saying, the mind was filled with solemnity and awe by what was seen in the face covered with tears and raised to Heaven, in the hands stretched out toward his

hearers, trembling as if with anxiety to embrace them and bring them to Christ. And when to this spectacle were added those tones of voice that sometimes seemed to thunder the words of God's law, and at others to soften down into the liquid accents of mercy and promised forgiveness, we can no longer be surprised at Whitfield's wonderful power over his audience. Few speakers or hearers ever reached his level in this respect. He could arrest and overcome the learned and the unlearned; the scoffing infidel and the cold formalist; the very child whose faculties seemed just budding forth into activity, and the aged man who sat leaning on his staff, with few powers of intellect left from the waste of years.

It has been frequently said that there was a resemblance between Whitfield and Mason in the impassioned character of their eloquence; in its power to melt and subdue their hearers. There was, probably, much to warrant the observation; and yet there were marked points of difference in the ministry of the two men. If the one might claim a superiority in reaching and rousing the conscience, the other was far the superi-

or in enlightening the mind. As an expositor of Scripture, Dr. Mason had very few equals. Even his tone and manner of reading a context would prepare his readers to understand it; and then he would seize on the leading idea of the inspired writer, and show all its aspects and bearings with a clearness which would make you wonder you had not seen it all before. This fondness for Biblical Theology, as he loved to call it, may have rendered him, as a Professor in a Theological Chair, somewhat too indifferent to "Systems of Divinity," as was sometimes said of him. But he was not to be moved from the plan of teaching he had laid down for himself, making "The Bible, the whole Bible, and nothing but the Bible," the true way to raise up a well furnished ministry to the Church. And if he did too much undervalue systems, we should remember that it required a strong mind and a strong will like his, to rescue Theological Education from that bondage which had insensibly created something like another race of schoolmen in modern days. He greatly contributed to bring in the era of liberty, which gives to the Bible its appropriate supremacy, and to systems their proper

dependency, and which we now find recognized in our best Seminaries of sacred learning.

There was another feature in the character of Dr. Mason's mind, which I have rarely seen equalled. His thoughts were often uttered with a terseness and a compactness of expression that rendered their impression indelible on the minds of his hearers; and he abounded in those emanations from his brilliant intellect, quite as much in conversation as in preaching.

As an instance: There was a case of sickness among his church-members, which had given him much anxiety; and he invited me to go with him on a visit to the sufferer, who was then drawing near the grave. He was a man naturally of strong and warm passions; had been somewhat irregular in his life; but was very penitent on his death-bed. When we had made our visit and were on our way home, Dr. Mason, heaving a sigh, observed,

"I trust there is hope for poor L——. He had much to contend with in his past days. He was of a make that exposed him to easily besetting sins. His blood seemed to be always at fever heat."

With an anxious look, he asked me what I thought of him. I expressed the hope that he might find peace in his end, and alluded to the constitutional temperament of the man, when the Doctor immediately replied :

“ Yes, yes. In forming our opinion of any man’s spiritual condition, we must take into account his temptations, arising from the circumstances of his life and the peculiar infirmities of nature with which he had to contend. We must be careful to make due allowance for all that. Happily for us all, we are to be judged by Him who ‘ knoweth our frame, (repeating the words,) and remembereth that we are dust.’ ”

He paused for a moment, and then added, with the earnestness which so belonged to himself:

“ Indeed, I have often thought that it required as much grace to keep the Apostle Peter from knocking a man down in the street, as to make the Apostle John look like an angel.”

By such strong epigrammatic and original language he sometimes gave a volume in a single sentence ; the coin always bearing his own image and superscription. It was Mason’s wherever

you found it. It was gold, not copper, nor even silver; small in bulk, easily portable, but of permanent intrinsic value, and capable of being expanded and applied to an almost infinite variety of uses.

CHAPTER V.

DE WITT CLINTON, STEPHEN VAN RENSSELAER, JAMES KENT,
ABRAHAM VAN VECHTEN.—SKETCHES OF THEIR CHARACTER
AND APPEARANCE.—CONVERSATION ON RELIGIOUS SUBJECTS.—
CAUSES WHICH HAVE CONTRIBUTED TO BANISH INFIDELITY FROM
THE MINDS OF PUBLIC MEN.—OPINIONS RESPECTING CALVIN.—
ORIGIN OF CIVIL FREEDOM OR GOVERNMENT BY REPRESENTATION
FOUND IN THE BIBLE.

THE great men have not all died out. The race is far from being extinct. Every age of the world has its portion of them, and I am persuaded our generation has its full share. It could not well be otherwise. The leading men of the present day are the sons of those heroic spirits who were the fathers of the American Revolution. “There were giants in the earth in those days,” and well did they perform their gigantic work. Their sons show by whose hands they have been trained, and they do honor to their lineage.

I was strongly reminded of this yesterday at Gov. Clinton’s, who had assembled a few friends to dinner and to spend the evening at his house. I never saw him appear to more advantage. The

topics introduced, and the company around his table were well calculated to draw him out. Among them were Chancellor Kent, Judge Platt, Abraham Van Vechten, Esq., Gen. Stephen Van Rensselaer, and others who have at various times and in various ways swayed the destinies of our State. They formed a fine group for the eye.

A first glance at Clinton showed that he was no ordinary man. The majestic was a predominant feature of his mind and body. You saw it in his figure, in his manner, in his countenance, all indicating him as the right man to be Governor of the Empire State, and to create an era in her history that should never be forgotten. He has left his mark on her progress to prosperity and power too deeply engraven ever to be effaced. He began public life with an inheritance of great advantages in his favor. He was the son of James Clinton who had held a high command in the armies of the Revolution; and he was a nephew of George Clinton, who had rendered important services both in the armies and in the councils of the nation during that memorable struggle, and was afterwards, for several terms of office, Governor of the State of New York, much re-

spected for the wise policy of his administration. The name of Clinton had thus become a kind of household word in the history of the State, when De Witt Clinton came into office as her chief magistrate; and well did he employ the influence he derived from it to promote her best interests. Posterity will award to him the chief credit of the Erie Canal, whatever may have been said or done during his life by the small men who were envious of his fame. It is idle to reply that others thought of the work and talked of it before him. He was the man who took it up and carried it through, staking his reputation on his success; and no one could be with him long enough to see the large scale on which his conceptions were formed, and not feel persuaded that he was just the statesman for such a noble work.

Gen. Van Rensselaer was a fine model of the Christian gentleman. Not only were his manners courteous and affable, but there was an habitual expression of kindness and good will in his language and looks that seemed never to forsake him. His judgment was eminently sound and discriminating, both as to men and things; and it always told powerfully on behalf of any meas-

ure when it was known that Gen. Van Rensselaer was in favor of it. Nor did he ever confine his approbation to mere words. His large fortune was employed with a liberal hand to promote every object, whether in Church or State, which his judgment approved. He was the early friend of the internal improvements which have added so greatly to the resources of the Commonwealth. His cordial approbation of the Erie Canal when first proposed, was of great importance to the successful issue of the enterprise. Especially in its infancy, it needed just that influence which his reputation for sound judgment was able to give it. It was at first ridiculed by many as a great ditch, in which both the credit and resources of the State would be buried. But he stood by it as its fast friend till he saw it completed, and acknowledged as a stream of wealth to the City and State of New York. Whatever credit may be due to Gov. Clinton in the work, he was always ready to acknowledge how deeply he was indebted to Gen. Van Rensselaer for his hearty and uniform support.

Chancellor Kent's eye was always radiant with clear intelligence. There was nothing dim or in-

animate about him. Every lineament was strongly defined. On whatever subject he spoke, you saw that he had at his command a vast body of thought; and with a simplicity of manner, a quickness and agility in all his movements almost juvenile, he was a delightful companion, especially when he let his mind have full play.

The various and high positions in his profession which he had reached, gave him great celebrity as a lawyer.

Mr. Van Vechten was a fine specimen of a class whom he loved to represent. If he was somewhat heavy in his appearance, and slow in his movements, he had all the staid solidity and strength which marked the Hollanders in their best days, and he never appeared, either in public or private, without commanding universal respect.

The conversation was free and general, turning very much on religious subjects. The inquiry was started by Gov. Clinton, how we are to account for the great change respecting the truth of Christianity which has taken place of late years in the minds of the educated classes, and especially among public men.

"What are the main causes," he asked, "which have produced it or brought it about?"

"As to the fact," said Chancellor Kent, "there is no doubt, there can be no doubt. I remember," he added, "that in my younger days there were very few professional men that were not infidels, or at least so far inclined to infidelity that they could not be called believers in the truth of the Bible. What has led to the change?"

Although the question was addressed immediately to me, I was desirous to learn the views of those around me, and replied that I should like to hear how the gentlemen themselves would answer the question.

Chancellor Kent at once said, "One great reason of it is with the ministers of the Gospel themselves. As a profession, they are better qualified for their work than they were formerly. Notwithstanding the venerable names of Edwards, Davies, and some others, who are to be had in all reverence for their learning and ability, take the clergy as a class, and they were not, forty or fifty years ago, what they are now. Pains are taken to educate ministers for their work, and to raise them more to a level with educated minds

in other professions. If thinking men are to embrace Christianity, our understandings, as well as our consciences, must be addressed. We must have argument as well as exhortation; and I believe one great reason which has contributed to place educated men on the right side of the question, is that we find our clergy able to give us both; to act like Paul, who reasoned concerning righteousness, temperance, and judgment to come, while he also rebuked with all long suffering and doctrine. When the great Apostle had occasion to preach before the men of Athens, he showed himself a man of learning, and preached in a way that constrained the Athenians to hear him with respect."

"There is, no doubt, much in that," said Mr. Van Vechten. "An intelligent ministry for intelligent hearers is indispensable, and the founders of theological seminaries which have recently been established in our country, deserve all praise as wise men and good Christians. They begin at the foundation. We have as good materials in this country for making an able ministry as can be found in any other. But we must provide for making them, and not leave them in the

raw material. There is an emulation springing up in this matter among the different Denominations, which is among the best signs of the times."

"These considerations all speak to the point," said Gov. Clinton, "and I will add another reason which I think has operated to produce the happy result. It is the more frequent and friendly intercourse which now subsists between the clergy and the more intelligent classes of the laity. Although in former times we had such able men among the American clergy as have been named, they seem to have been too much secluded from mankind. The consequence was injurious to themselves; for to a clergyman whose business it is to act on the human mind, acquaintance with men is as important in its place as acquaintance with the truth he is to preach to them. But it was still more injurious to men of cultivated minds, on whom their high attainments might have enabled them to exercise a salutary influence. They were too much left to contemplate religion only as it was presented to them in their intercourse with men far inferior to themselves in talent, learning, and general cultivation. Indeed," he added, with much earnestness, "while I would

not have a pastor of the most brilliant attainments neglect the humblest member of his flock, I would also have him consider all men of minds like his own entitled to a portion of his pastoral care. Let him take every fit opportunity to bring them into active sympathy with himself in the wide fields of knowledge, and he will soon find how much good he may do them as a minister of the Gospel. In this respect our Bible Society Anniversaries, and such occasions, are of great service. They bring leading clergymen and leading laymen together on the same platform, to speak and consult on the same great subjects; and on both sides we gain confidence in each other by becoming better acquainted with each other."

"We should not forget another cause," he went on to say, "which has greatly contributed to the change. The twenty or thirty years which spread over the latter part of the last century and beginning of the present, have given demonstration of the awful results to which infidélity leads. Facts which speak for themselves, and too loudly to be disregarded, have shown that infidelity makes war on the social and civil welfare of man, as well as on his eternal safety.

No man can read the history of France during her Revolution, and the convulsions following it, without a deep conviction that the horrors which then shocked the civilized world sprung mainly from the absence of a religious sentiment in the nation. No thinking man can contemplate such atrocities without concluding that the tree is evil which produces such evil fruit. I have sometimes thought that the Almighty seemed to have allowed that deluge of guilt and misery to overspread France and other nations, in order to show them in frightful clearness what must be the consequence of that general renunciation of Christianity into which the distinguished men of the times were so inclined to fall. It was enough, if any thing could be enough, to make every wise man pause and turn back. It was the sight of a whirlwind reaped by those who had sowed the wind.

“But,” he continued, “here is another thought that has often presented itself to my mind. So far as I know, when men of enlarged and disciplined minds have renounced infidelity and embraced Christianity, they have very generally become what is usually called evangelical Christians.”

"Yes, it is so," was observed by several in the company; and name after name being given in proof of it, I was asked, "Why is it that such men usually embrace evangelical doctrines?" I replied:

"It is because they have studied the subject carefully. We must suppose that their change from infidelity to faith in the Bible as an inspired book, is the result of thoughtful investigation; and in my view, no man can study the Bible in the spirit of sound philosophy, and not find in it as its prominent teachings, what are usually termed the doctrines of grace."

"You remind me," said Chancellor Kent, "of a story respecting Lord Bolingbroke and Dr. Church. I can repeat it word for word, as I have read it."

"As the story runs," he continued, "Lord Bolingbroke was one day sitting in his house, reading Calvin's Institutes, when he received a morning visit from Dr. Church. After the usual salutations, he asked the Doctor if he could guess what the book was, which then lay before him; 'and which,' (added his Lordship,) 'I have been studying.' 'No, really, my lord, I cannot,'

said the Doctor. ‘It is Calvin’s Institutes,’ replied Bolingbroke; ‘what do you think of these matters, Doctor?’ ‘Oh, my lord, we don’t think about such antiquated stuff; we teach the plain doctrines of virtue and morality, and have long laid aside those abstruse points about grace.’ ‘Mark my words, Doctor’ (said Bolingbroke,) ‘you know I don’t believe the Bible to be a divine revelation; but they who do, can never defend it on any principle but the doctrine of grace. To say truth, I have at times been almost persuaded to believe it upon this view of things; and there is one argument which has gone very far with me, in behalf of its authenticity, which is, that the belief in it exists upon earth, even when committed to the care of such as you, who pretend to believe it, and yet deny the only principles upon which it is defensible.’”

When he had finished the story, he added, “I cannot vouch for the truth of the anecdote; but I will say if it is not true, it ought to be.”

“I see no reason to question it,” said Gov. Clinton. “I consider John Calvin as one of the greatest of men, and to whom full justice has scarcely been rendered even at this late day.

Great men who act as reformers or projectors very seldom receive their just reward while they live. On the contrary, they usually have to encounter opposition, misrepresentation, and reproach. In some cases justice is rendered soon after they are in their graves, when they can no longer be pursued from motives of personal pique or jealousy; but in other cases they and their labors are not fully appreciated till centuries after their death. The seed they have sown does not produce its fully ripe fruit till generation after generation has passed by. Such a reformer was John Calvin. I am not going to say whether his theology might or might not be improved. Nor do I say he was always right in his views or his conduct. No mere man is always right.

“But when you consider what he did, and what he had to encounter when doing it, Calvin is seen to be a wonderful man. Indeed, gentlemen,” he added, “we of the laity must admit that the aggregate of great intellect found among the clergy, exceeds that of any other profession. Law has its profound men, medicine has its skilful men, but in men of comprehensive and elevated understanding, who can grasp and elucidate

great questions, divinity outnumbers both law and medicine. President Edwards I consider as a host in himself. His writings analyze, while they defend, the doctrines of the Bible; and he has so interwoven theology with sound philosophy, that you can no more resist his reasoning than you can overthrow the clearest demonstration in Euclid. What clean work, for instance, has he made of his opponents in his Treatise on Original Sin. He is there the inductive philosopher to an extent that would have gratified Lord Bacon to his heart's content."

Acknowledging, as I best might, the kind manner in which he had spoken of the clergy, I observed that no one could refuse them the credit of having formed the great majority in the array of gifted spirits who unchained the intellect of Europe at the time of the Reformation; and that, especially in Great Britain, the high character of divines in the days of Elizabeth, was far from being lost at the present day.

"Certainly," he replied; "and when I spoke in such terms of commendation respecting an American divine, I would not be considered as under-rating the great lights of the Church in England

and Scotland, or on the Continent of Europe. But," he continued, "when I reflect what a great falling off in sound theology has taken place in Germany and Holland during the last hundred years, and compare it with the noble army of divines that have arisen during this period in England, Scotland, and America, I feel that if the nations on the European Continent took the lead in introducing the Protestant Reformation, England, Scotland, and America have become, and will remain, the great bulwark and defence of the Protestant faith."

"All right, all right!" exclaimed Chancellor Kent. "But let us return to Calvin. I have been amused at times to see how some men will run down John Calvin, who are very high in their praises of 'the judicious Hooker,' as they call him. And yet, if I am not mistaken, Hooker has commended Calvin as one of the best theologians the world ever saw." Turning to me he asked, "Is it not so?"

I answered, that no one could bestow higher praise on Calvin than we find coming from Hooker; and that he not only places him first among French divines, but also pronounces him entitled to honor

throughout the world, both for the system of theology contained in his Institutes, and for his Commentaries on the Bible.*

"Hooker's testimony should certainly be viewed as very decisive," said Gov. Clinton. "Perhaps I have admired Calvin the more as he appears to me to have taught, on the subject of government, the leading principles of freedom and popular rights, and with such clearness of view, that I have sometimes wondered where he got them."

"You need not wonder," I replied. "If you mean such principles of government as the choice of rulers by the people to be ruled, he got them from the Bible. This he could find not only in the polity of the Church in Apostolic times, but he found it also in the Old Testament, as the cardinal principle on which Moses organized

* The following is Hooker's language : "I think him (Calvin) incomparably the wisest man that ever the French Church had since the hour it enjoyed him. Though thousands were debtors to him, as touching divine knowledge, yet he to none, only to God, the author of that most blessed portion, the Book of Life." "Two things there are which have deservedly procured for him honor throughout the world; the one, his exceeding pains in composing the Institutes of the Christian Religion; the other, his no less industrious travails for exposition of Holy Scripture according to the same Institutes."

a government for the commonwealth of the Hebrews."

With his usual grave manner, Mr. Van Vechten asked, "How do you make that out? I knew that he could find it in the Acts of the Apostles, but I never saw it in the Pentateuch."

I referred to the passages in Exodus and Deuteronomy bearing on the question, and, while I was speaking, could not help noticing the expression of eager interest which Gov. Clinton's face assumed.

"There it is, there it is, Mr. Van Vechten," he exclaimed, before I had well finished; "as plainly as you ever found law in Blackstone, there you find in Moses the great principle of government by representation; rulers chosen by the people ruled as an acknowledged constituency. And here we see that the distinguishing feature in free government which many have claimed as the discovery of modern days, was known to Moses, and by Moses recognized and enacted as a part of constitutional law in the Hebrew State. Gentlemen," he added with great animation, "I believe the world will never cease finding new evidences of the divine inspiration of the Bible;

and just as knowledge at large advances, do these evidences multiply. It is no matter what the science may be; it may be the science of government, or the science of astronomy, or the science of physiology, just according as they are improved or thoroughly understood, they all seem in their respective places to bring fresh testimony to the divinity of that one book. Compare the Bible in this respect with other works. Take Milton's 'Paradise Lost;' you learn the whole proofs of its authorship in an hour, and the question is settled. There is no more to be said about it. On the other hand, take the "Letters of Junius;" you pursue the question of their authorship day after day, and find nothing reliable. The whole subject seems more and more confused and uncertain as you proceed. But go to the Bible, and you find on the very face of the book, argument plain and unanswerable, showing who is its author. You see matter and manner before you which could have emanated from no finite mind. And then as you go further on in the volume itself, and as time goes on bringing to light new discoveries in the world of nature, the evidence still rolls up higher and higher, no previous ar-

gument lost or weakened by the discoveries of others that are new, but all combining to show in greater strength that the book comes from the great fountain of knowledge and mercy. Can any thing be more delightful or satisfying than to pursue a chain of evidence that in this way brightens and widens with every step we take in following it?"

As we rode home, Gen. Van Rensselaer expressed the high gratification he had enjoyed from the conversation of the evening, and he asked me to make a memorandum of it. I have done so to the best of my recollection.

CHAPTER VI.

INTERVIEW WITH COL. AARON BURR.—GENERALLY AVOIDED BY HIS FORMER ACQUAINTANCES AFTER HIS RETURN FROM EUROPE.—INTEREST FELT ON HIS BEHALF ON ACCOUNT OF HIS RELIGIOUS PARENTAGE.—HIS COLLOQUIAL POWERS.—HIS SENSIBILITY AT THE REMEMBRANCE OF HIS PARENTS.—SORROW OVER THE DEATH OF HIS DAUGHTER.—HIS RESENTMENT AT FEELING HIMSELF SO GENERALLY PROSCRIBED.—HIS DESPONDENCY AS TO HIMSELF.—HIS DEATH.

I HAVE just passed through a remarkable scene, in which I have been an actor, with the famous Col. Aaron Burr.

Since this gentleman's return from Europe, he has resided in our city, and has pursued his profession as a lawyer. His antecedents, in the death of Gen. Hamilton, and other unfavorable events of his history, combined with a general belief that his profligacy is much the same as it was in his former days, have kept the great majority of our respectable citizens aloof from him. And yet it seems there are those who think of him with interest and sympathy, chiefly on account of his religious parentage.

There is a Society in the city, comprising

many of our most intelligent Christian ladies, not only from different churches, but from different denominations, who have recently made the case of Col. Burr the subject of conversation among themselves, and of special prayer. They have reminded each other that he is the grandson of the excellent and distinguished Jonathan Edwards, "whose praise is in all the churches;" that he is the son of a pious father and mother, who were taken from him by death, leaving him an orphan in his infancy; and, though he has long led an abandoned life, and apparently turned his back on the God of his fathers, yet these pious, praying ladies say they cannot but hope that yet there may be mercy in store for him, as "the seed of the righteous." To their credit be it said, Christian mothers are always inclined to take a strong hold of the promises to parents on behalf of their children, and, in the instance of such a man as Col. Burr, they think there is something to be hoped from the assurance—"I will be a God to thee and to thy seed after thee."

But here the question arose, what means should be used on his behalf? How is he to be

reached? He is never seen in a church, where he might be subdued by the power of a preached Gospel. He is found in no religious society; on the contrary, all his associations and accompaniments seem to be of a character to remove him from any religious influences.

It seems the ladies came, at length, to the conclusion, that some one of the clergy in the city should be selected to call upon him, and make a serious and solemn appeal to him on the subject of his responsibilities, and the sin of his past and present mode of life. Last Tuesday morning Mrs. N——— and Mrs. J——— called to inform me that, after a full discussion, the ladies had unanimously fixed on me as the clergyman who should be requested to undertake the delicate and difficult task. I objected to the selection, as I was far from being the oldest or best known among the clergy of the city. But I soon found they had come determined not to be denied, and my respect for their well-known piety and intelligence led me to promise that I would comply with their request as I best could, in the hope that, if no good was done, at least no harm could result. I have made my visit, and God

only knows what impression may have been made on the mind of the man; but it certainly became, at last, a most affecting scene to both of us.

It was in the evening that I called on him. He was at tea; and yet, when I sent in my name, he at once met me in the hall and asked me into his parlor, expressing, with much politeness, his pleasure in seeing me; all which would, perhaps, have been expected by those who were acquainted with his habitual comity. He invited me to join him in a cup of what he said was, to him, "tired Nature's sweet restorer." Tea, he added, was every thing to him, and that he often went on sipping it through a whole evening. I hoped he would not break in upon this habit because I happened to be present, and, accordingly, tea was before us during the greater part of our conversation. Perhaps it may have rendered our interview the more free and easy; for very free it certainly was. I kept nothing back; neither did he, so far as I could judge.

I am not surprised at the influence Col. Burr is said always to acquire over those with whom he converses. There is a charm, a fascination, in his colloquial powers that I have never seen

surpassed, if equalled. If he recounts his travels, there is a graphic distinctness in his description of cities and scenery, that takes you at once to the places; if he tells you of his intercourse with distinguished men, he gives you a picture of their appearance, their tones of voice, their whole manner, so that you see them before you and hear them speak; and in such exhibition of men and things, he was exceedingly interesting during the early part of our interview.

At length I took occasion to observe that as he was again in New York, it was seen that his interest in scenes abroad had not entirely weaned his mind from his own country, and that he might be pleased to know that there were friends who took a deep interest in his welfare, where he would, perhaps, not be likely to expect it. He paused and looked at me with an eager expression of face, evidently expecting from me some further explanation of my remark. I at once stated to him the occasion and object of my visit, and at whose request it was made. While I was speaking, and, no doubt, with considerable emotion on my own part, he seemed completely absorbed in his attention to what I was saying,

and when I paused, he exclaimed, “Do I understand you rightly? Do you say that these Christian ladies—and with the husbands of some among them I have formerly been acquainted—have thought of Aaron Burr with kindness, and have made me a subject of their prayers for Divine mercy on my behalf? It is what I little expected; and, as a gentleman, I thank them for their kind remembrance of me. Be so good as to assure them of it. But, sir, I fear it is all in vain. I fear they are asking Heaven for what Heaven has not in store for me.”

“They do not take that view of your case, Col. Burr,” I replied; “and now that we are so singularly thrown together, will you allow me to speak plainly, though I hope kindly, on the subject?”

“Certainly, certainly, most certainly,” he answered, with strong emphasis; “why should I not? You can have but one motive in holding this interview. Let me hear what you would say. You have met me with a look of kindness; you speak to me in tones of kindness. I do not so often meet with this from gentlemen in New-York as to cast it behind me. Speak

plainly to me, and I will speak plainly to you."

I at once asked, "Where am I to begin? Must I inquire, in the words of Paul, 'King Agrippa, believest thou the prophets?' And may I add, 'I know that thou believest?' Do you believe in the truth and inspiration of the Bible?

He replied, "I suppose I am generally considered an infidel. But I am not an infidel, in the proper sense of the word. I will not so disparage my own power to judge of evidence as to deny that the Bible is true. The only real infidel is the man who does not think, and because he is afraid to think. We will proceed on the supposition that the Bible is to be believed."

I expressed my pleasure at hearing him say so; and upon alluding to his religious ancestry, through many generations, I dwelt especially on the deep piety of his mother, and on her hopes and anxieties for him at his birth, when he was first placed in her arms, and her prayers that the mantle of the father might fall upon the son. I referred to his extreme illness when he was yet

in infancy, to the agony which his mother felt at the thought that she would then have to part with him, and to the strong effort of her faith when she endeavored to surrender him to God, in the hope that whether he should die or live, she might meet him in heaven. I alluded, also, to the persevering efforts made by ministers of the Gospel, when he had become an orphan, to train him up in the way he should go; and remarked that he well knew how far he had surrendered himself to evil courses, and in what utter forgetfulness of God his whole life had been spent.

As I dwelt on these topics, especially when I spoke of his mother, his agitation became intense. He shook like a leaf, and his breast heaved as though it could not contain his swelling emotions.

After a pause, perhaps a minute or two, during which I waited for him to speak, he said, with quite a mild tone, "Perhaps you would like to proceed. You know we are to speak without restraint. I take it all well, for I know it is well meant."

I answered that there was another topic to

which I wished to allude, and yet I scarcely knew how to name it.

"I wish to hear you," he replied.

I then asked, "Do you not feel that there is some resemblance between yourself and the sinning Manassah, who forsook the God of his fathers, and as a punishment for his sin lost his former high place, and was scourged with thorns to awake him to a sense of his apostasy? And has not a judgment lighted upon you to which even Manassah may have been a stranger? Col. Burr, I have spoken of your parents. Let me allude to your child, your only child, your beloved daughter. Where is she?* Is there no voice that speaks to you from the deep, deep sea, warning you, entreating you to turn, and seek forgiveness through that blood which cleanseth from all sin? These multiplied judgments have a voice that surely cannot be misunderstood."

When Colonel Burr arrived in America, his daughter, and only child, Mrs. Ashton, anxious to meet her father, embarked, in December, 1812, from South Carolina, in a pilot-boat distinguished for its speed as a sailer, bound to New York. The vessel was never heard of after leaving port. It was supposed that she foundered in a gale which swept the whole coast that winter, and that all on board perished.

When I thus alluded to his daughter and her tragical end, his heart-rending moans and gushing tears so overcame me that I felt little inclined to proceed further at the time. There was a long pause, and he at length observed :

“ You are doing nothing more than your duty, and I am the more pleased with you for doing it so fully. This is a new scene for me. You have opened fountains that have long been dry, and that, perhaps, I may have thought were dried up forever.

“ It is true, it is true,” he added, “ judgments have followed me for years—judgments in every form, in the heaviest forms, till I am left alone, alone of all that loved me as father or near relative. There is a desolation here,” he added, laying his hand on his heart, “ that none but the Searcher of hearts can understand.”

“ I am aware,” I replied, “ of the desolate hearthstone that meets your eye. Is there no significance in that aspect of your sorrows which points out a sin for which you should humble yourself before God?”

As I made the remark his eye suddenly assumed a fierce glare, but it soon passed away;

and he went on, with a saddened expression of look and voice, and asked, "What would you have me do? How and where would you have me turn?"

I answered, "Turn to Him who is exalted as a Prince and a Saviour to give repentance to Israel and forgiveness of sins, and who gave them even to the men by whose wicked hands He was crucified and slain. Take the example of the Prodigal, who, under a sense of his bereavements and destitution, said, 'I will arise and go to my father, and will say unto him, Father, I have sinned against Heaven, and before thee.' Seek His favor in the ordinances of His grace, worshipping Him in the temples where His Gospel is preached and His spirit given."

As I was here proceeding, he suddenly interrupted me, saying, "You don't seem to know how I am viewed by the religious public, or by those who resort to your churches. Where is there a man among all such with whom I would be willing to meet, and who would welcome me into his pew? Of your own congregation, would J. H., or J. S., or H. I. W., give me a seat? These are our merchant princes—men who give

tone to Wall street, who fix the standard of mercantile morals in our city. Would they make Aaron Burr a welcome visitor to your church? Rather, indeed, I may ask, would you yourself do so? How would you feel walking up the aisle with me, and opening your pew-door for my entrance?"

I instantly replied that I wished he would try me, adding that such a thing would give me pleasure.

"Then," he replied, "you would indulge your feelings of kindness at the expense of your usefulness as the minister of your congregation. Do you believe that such gentlemen as I have named would be pleased, rather than they would not be highly displeased, at seeing you do anything of the kind?"

A new train of sentiment seemed to arise in his mind as he was thus dwelling on the sentence of exclusion which he considered as having been passed upon him. He arose from his chair, paced the room, and, with a haughty indignation and a loud voice, exclaimed:

"There are men who join in this system of proscription, who ought to be well aware that I

know enough of them and their condition to hurl them into poverty, if I would only undertake the task. I could strip them of the very houses in which they and their families live, and turn them into the street. The title to much of the property now held by the rich men of our city would not bear to be sifted. I know all about it; and I may be induced some day to show what I am able to do in the matter."

I observed that I was not competent to judge of such questions, and that, besides, they were far removed from the object of my visit. He instantly resumed his seat, and with that suavity of manner peculiarly his own, he apologized for the course his thoughts had taken, adding that his spirit felt so chafed at times, by the circumstances in which he found himself, that he was not always as self-possessed as he could desire. "I once," he added, "had the credit of such self-possession that nothing could disturb or overthrow it. I have less of it now. Age and sorrow combined wear away the strength of the strongest."

I replied that there is but one balm for a lacerated and sore heart, but one physician that

can heal it ; and I went on at considerable length, endeavoring to set before him the fulness of the redemption that is by Jesus Christ ; the free invitation which the Gospel addresses to all sinners, to the chief of sinners ; and how utterly without excuse all are left who reject so free an offer of so precious a salvation."

He seemed to hear me patiently and attentively, and observed, in reply : " This is all true, and how strongly it reminds me of my early days ! It seems as if I heard good Dr. Bellamy again speaking to me. But I fear such appeals will have as little effect upon the old man as they had on the wayward youth. If there is any such good yet before me, as you, sir, seem to desire, it must reach me at last in virtue of my birth from religious parentage, which you justly observed it has been my lot to have, as a birthright."

It had now become late in the evening, and I arose to bid him good-by. He looked at me very steadfastly, and observed : " I am far from being wearied of this conversation. On the contrary, I will preserve a grateful recollection of it. I sincerely thank you for this visit, and, if it does me no good, I am anxious it should do you no harm.

I hope that you will not mistake my motive in what I am about to say. I know who some of the men are to whom you sustain intimate relations. They entertain the most unfavorable opinion of me in every respect, and would not fail to mark it against every one who would treat me with any open avowal of good-will or civility. It would be to your detriment if such men should see you accost me in the public street, with the expression of regard that your kindness might prompt. When we meet in any of our great thoroughfares, it is best that we should not see each other. Do you understand me?" he asked.

I replied that I fully appreciated his motives, though I could not see the necessity for the request; but that, of course, I should regulate my conduct in the matter by his wishes.

"Excuse me," he said, "I am the best judge."

He accompanied me to the door, and, as we bade good-night, he offered me his hand; it was cold, as though he had been a corpse. I left him with my heart heavy and sad. What may have been the state of his own, the Searcher of all hearts best knows.

After an interview like this, I was not likely

soon to forget Col. Burr, though I saw him but seldom. He continued for several years to reside in New York, with more or less practice in his profession; but was finally struck with paralysis while walking in the street, and, after a brief interval, was taken to Staten Island, where he died in obscurity, few, if any, to drop a tear over his remains. He was visited, on his death-bed, by a minister of the Gospel, who placed before him the great truth that "Christ Jesus came into the world to save sinners." With what effect, is a question which must be left to the Judge of all, whose "judgments are true and righteous altogether."

Such reverses as overtook Col. Burr are very marked and unusual. He had been once a leading man among the leading men of our State. He had reached the Vice-Presidency of the United States, and in that honorable office had presided over the Senate, when it comprised many of the first men of the nation. And yet, from this high eminence in public esteem, how low did he sink! During his sojourn in foreign countries, it is said, he was often in such poverty as to be on the eve of begging his bread. When he

ventured back to his native land, the scene of his former greatness and honors, his return was considered as a public grievance, and he was shunned by many as a culprit, whose presence contaminated the very air around him.

What a lesson ! The crime which was most habitually predominant in the life of Col. Burr is so well known that there can be no occasion to mention it, and his example may well be quoted "to point a moral," if not to "adorn a tale."

CHAPTER VII.

COL. HENRY RUTGERS—HIS CHARACTER.—HIS DEVOTION TO THE CAUSE OF THE COUNTRY IN THE AMERICAN REVOLUTION.—HIS LIBERALITY TO THE CAUSE OF RELIGION.—STRIKING INCIDENT SHOWING HIS WISE JUDGMENT IN DEEDS OF BENEVOLENCE.—DUTY OF OUR MERCHANTS AND OTHERS TO YOUNG MEN IN THEIR EMPLOY.

A FEW days since we committed to the grave the remains of Col. Henry Rutgers. He had lived to a good old age, and was not only venerable in years, but universally respected and beloved for his active philanthropy, his pure patriotism, and his devoted piety. He left a high record in both Church and State. In his early days, he and his family devoted themselves to the cause of the country in the Revolutionary War; and he often referred to the circumstance, though with much tenderness, yet with a feeling of exultation, that his brother Herman was the first American that fell at the battle of Long Island. The family property was a farm in the eastern section of the city, including the greater

part of what is now known as the Seventh ward; and I remember his telling me, that when flying from his home, at the approach of the British to take possession of the city, as he reached a hill overlooking his estate, he turned and took what he thought might be a last survey of it, and said to himself, "If all must go, and my life with it, as the price of freedom to my country, I will make the sacrifice freely and without hesitation."

Happily, the sacrifice was not required. After having served as an officer during the war, he returned to his estate, and enjoyed it through a long and useful life.

His religion was as conspicuous as his patriotism. He devoted much of his time and of his large means to promote the cause of Christianity, and he may well be acknowledged as the founder of two churches in our city, that were long known for their great strength and usefulness.

Much that he did, however, he loved to accomplish without show or the knowledge of the public. Indeed, it was one of his leading aims "to do his alms in secret, not letting his left

hand know what his right hand did." His pastor, Rev. Dr. McMurray, has just related to me a very striking incident, showing how much good he accomplished during his long life, of which none knew but himself, his Master, and the receivers of his bounty.

It appears that many years ago, in the middle of a severely cold winter night, Colonel Rutgers was awaked by a violent rapping at the door, which startled the whole household. A servant went down stairs to see what could be wanted at so unseasonable an hour, when he found on the steps a stranger, who said that he had called to see Colonel Rutgers. When told that he could not see the Colonel at that time of night, and the servant was about shutting the door in his face, he pressed forward, and declared that he would not leave the house alive unless he could see him; that he must and would see him, if he had to force his way into his bed-chamber; that it was a matter of life and death, and that no denial in the case would or could be taken. The door being partly open, Colonel Rutgers heard the excited language of the man, and, judging from the tones of the

speaker, that he was not intoxicated, or some idle ruffian who intended mischief, he told the servant to let the man come into the house, and that he would come down to see him. When they entered the room together, the Colonel saw before him a young man of prepossessing appearance, trembling with an agitation that betokened great distress of mind, and with a wild expression of eye that seemed bordering on insanity. He asked to be alone with the Colonel for a few minutes, which the Colonel was much more willing to grant than the alarmed servant was willing to leave the room. He obeyed his master's direction, however, and retired into the entry, not without keeping an anxious eye upon the door, when the young man began, saying:

"I have a short but melancholy story to tell you, Colonel Rutgers. I am the only son of my mother, and she a widow, now living in — county, with my sister, nearly grown to womanhood, but in feeble health. When I came to this city, about six years ago, I was employed as a clerk in a small retail store, where I became acquainted with your friend Mr. M., who, as you know, is an importing

merchant. He formed so favorable an opinion of my business talents that he took me into his employment; and for some time past I have been his confidential clerk, and have received from him what is usually considered a good salary. Though my earnings were small when I first came to New York, I have always been careful to divide them with my mother; and it has been a constant source of happiness to me, that, as my income increased, I could make the greater addition to her comfort and that of my sister. It is now about two years since, in an evil hour, I was first tempted to spend some money in going to the theatre, and I soon became extravagantly fond of the amusement. At the theatre I was led into bad company, and have often sat late at the card-table, where I was frequently the loser beyond my means of paying. This led me to put my hand into the drawer of my employer, and to embezzle sums of no great amount in the beginning, but still growing larger, with the hope that the tide of fortune would turn, and I could soon replace what I had taken. As ought to have been expected, things went on from bad to worse, until

in the end I had purloined nearly two thousand dollars. By various contrivances, I have made out, so far, to conceal my dishonesty; but matters have now reached a point where exposure becomes inevitable to-morrow, unless I can replace the money. I feel that I cannot brook the shame. I cannot look Mr. M. in the face, who has trusted me so far, and be constrained to confess that I have stolen his property; and, to escape from the dilemma, I had deliberately resolved to take my own life. I had to-night written a letter to my poor mother, telling her it was the last she would ever receive from me, confessing my sin against her and against God, and asking her to forgive the son who had brought dishonor on her name, and taken his life with his own hand. Having finished the letter, I sat down in my chair, and had actually placed the muzzle of this pistol [showing it as he took it from his pocket] against my temple, to shoot myself through the head; when, as if with the suddenness of lightning, your name, Colonel Rutgers, came into my mind. I had often heard Mr. M. speak of you as a man of great kindness and benevolence;

and whether the suggestion came from an evil spirit or a good spirit, I at once determined that, before I committed the fatal deed against my own life, I would somehow find my way to you, and make you acquainted with my unhappy story.

“ You have heard it, Colonel Rutgers; I cannot blame you if you do not believe a word of it. It may appear to you as a fiction, devised to get money from you, perhaps to be spent in the same guilty way in which I have lost money belonging to my employer. In one thing I am determined—never to face Mr. M. again, unless I have the means of restoring what I have taken from him. Whether you will come to the relief of a guilty prodigal like myself, I must leave to your own heart to determine. My fate is in your hands; I can appeal to no one else.”

During the time the young man was speaking, Colonel Rutgers, as he said, watched his countenance with great care, and became convinced that he was telling the truth. Before giving a direct reply, he asked him if he had considered the great sin of appearing at the bar

of God with his blood upon his own hands. He answered that he was not ignorant of the sin of self-murder, but that the dread of exposure would still drive him to it, adding, "Time presses, Colonel Rutgers, please let me know your decision. Will you relieve me?"

The Colonel waited some moments, during which they stood facing each other, and at length replied: "I will relieve you, on one condition; but I must have full assurance that you will comply with it."

"Name it, name it, dear sir," the young man answered. "Should it be the cutting off my hand, I will not hesitate an instant. You may tell me of any thing in which I can please you. Save me, save my poor mother, and I will serve you during life, in any way or any work you can point out to me."

"The condition," said Colonel Rutgers, "is simply this—that you will attend church with me, regularly, during the space of one year, and inform me every Sunday evening what you can recollect of the sermons you have heard."

"Surely you would not mock me, Colonel Rutgers!" the young man replied; "but is that

all—is that all?" And, as he uttered these words, he fainted and dropped on the floor.

After a time he revived, and, before leaving the house, Colonel Rutgers appointed an early hour the next morning to place the requisite amount in his hands, and thus make his account good. From that day onward the young man was a regular and devout worshipper in the Rutgers Street Church; and, before the end of the year, he became a sincere convert to the truth, and took his place by the side of his benefactor at the Lord's table. His subsequent life was not long, but in all respects such as his friends could desire. He was soon admitted as a junior partner in the house which he had served as confidential clerk; and afterwards, when performing a journey on business to the South, he was taken with fever and died. His life, however, was spared and prospered until he was enabled to leave a handsome competency to his mother and sister—his first earnings having been applied to repay Colonel Rutgers the sum lent to him in his extremity.

How many such deeds will rise up in the records of eternity to illustrate the piety of

this excellent man, the all-seeing God alone knows. One thing appears certain, that the most of what he did in this way he saw fit to keep to himself. His delicacy, too, was as great as his modesty. To the last he never disclosed the name of this young man to his friends; and when he gave the narrative to Dr. McMurray, he pleasantly added; "You have the story, but, you must not ask the name. The one illustrates the sovereign grace of God, and there is no need of the other to make the lesson the more instructive or impressive."

The result of this kindness to an erring young man was the "saving a soul from death, and hiding a multitude of sins;" and I have often thought, that if like compassion and relief were extended to our young men when first led astray, many, many of them would be saved from the perdition that now overtakes them. Our city is a vast maelstrom, that is continually swallowing up thousands and thousands of our youth who come from the country seeking employment. Without parental watchfulness over them, they are

often ensnared before they are aware of their danger. Many of them have been religiously brought up, and, as the fruit of their first misdeeds, conscience will rise and make itself painfully felt. When suffering these pangs of remorse, a youth, not yet hardened through the deceitfulness of sin, would give worlds if he could find a kind look, or a helping hand, to encourage his return to the path of duty; but when left to himself, under his painful sense of abandonment, he goes on from bad to worse, till, in despair, he gives up all for lost, and perishes forever.

Our merchants should remember this. They owe more to a young man in their employ, than to see that he is always in his place at the counting-room or the store. They are, in some sense, responsible as his moral guardians, while he is serving them; nor should they hastily cast him off for his first offence, when it comes to their knowledge. They should try to reclaim him, remembering that a kind word, spoken in season, may rescue him from the coils which the tempter is beginning to wind around him, and render him in after life the useful man and the

sincere Christian; when a cold neglect or un pitying exposure may harden him in his sin, till he becomes a felon or a still worse malefactor.

Col. Rutgers had no faith in legacies to the cause of religion, and giving little or nothing while a man lives. He would, he said, be his own executor of what he felt it his duty to give away for public purposes; and most faithfully did he act up to his resolution of liberality during his life. When he deemed an object entitled to his patronage, if he had not the money on hand he would borrow it, rather than send the applicant "empty away." When that excellent man, Dr. John H. Rice, was in the city, soliciting aid for the Union Theological Seminary in Virginia, he wished to call on Colonel Rutgers, and desired me to accompany him. When we made our call, and I had spoken of Dr. Rice's object, the Colonel laughingly replied that we found him unusually poor that day as to ready cash; but if he had not money, he was thankful he had credit. He accordingly asked for Dr. Rice's book, and put down his name as one of the most liberal subscribers, requesting Dr. Rice to meet him at my house the next

day, at eleven o'clock, which would give him time to go down to the bank. He met us at the hour appointed and gave his check, with a look, an expression of satisfaction, which, Dr. Rice remarked, so comforted his heart that he could go upon the strength of it many days in the toilsome, wearying work of soliciting subscriptions. This was the good Colonel's way of doing good things. It gave him pleasure to be liberal, and he felt obliged to the man who enabled him to see where his liberality would be of the greatest advantage to the cause of Christ. Would that all our men of wealth would be persuaded to taste that luxury!

CHAPTER VIII.

DEATH OF JOHN QUINCY ADAMS.—CONSPICUOUS FEATURES IN HIS CHARACTER.—HIS UNDEVIATING ADHERENCE TO WHAT HE CONCEIVED TO BE RIGHT, EXEMPLIFIED IN HIS APPOINTMENTS TO OFFICE WHILE PRESIDENT OF THE UNITED STATES, ALSO WHILE OUR MINISTER AT THE COURT OF THE NETHERLANDS.—HIS GREAT RESPECT FOR THE MEMORY OF HIS MOTHER.—HIS OPINION OF A MOTHER'S INFLUENCE ON THE CHARACTER OF DISTINGUISHED MEN.—IMPORTANCE OF THE SUBJECT.—HOW ILLUSTRATED IN HISTORY BOTH SACRED AND PROFANE.—SUSCEPTIBILITY OF EARLY CHILDHOOD TO A MOTHER'S INFLUENCE.

THE death of the Hon. John Quincy Adams created a sensation which was felt extensively through the country. He was one of the Ex-Presidents of the United States, had reached the advanced age of eighty-two years, and from his earliest manhood had borne a conspicuous part in our political history both foreign and domestic. The manner and circumstances of his death rendered the event the more solemn and impressive. After his Presidency he had been a member of the House of Representatives for several years, and on the morning of Monday, the 21st February, 1848, having appeared as usual in his place, about twelve

o'clock he fell from his chair, exclaiming "This is the last of earth ! I am content!" He was carried to the Speaker's room, and laid on a couch, where he remained nearly two days till he breathed his last, apparently unconscious during the interim. The House adjourned immediately after his attack, and the adjournment was continued from day to day until his funeral solemnities were concluded.

Mr. Adams was a man little understood by many. He had not generally much of the genial manner and popular address which distinguished his friend Clay and others of his time. He was often so reserved and distant that many looked upon him as cold and phlegmatic. I once thought so of him myself, but on further acquaintance I found that he had a warm heart, and could be frank and cordial when occasion served.

It is not my part to describe his career as a public man, or the services he rendered to his country in the various offices he was called to fill. But there are one or two features of his character which were so prominent and so much to his credit, that they should not be overlooked or forgotten when his name is mentioned.

One was his undeviating integrity, his inflexible purpose to do what he thought was right. It is well known that he carried this adherence to principle so far as to have disappointed, perhaps alienated some of his party friends. When he became President of the United States, he could not be induced to confer office as a reward for mere partisan zeal. He looked on such a policy as disastrous if not ruinous to our system of Government. It may yet, he remarked one day, convert our best offices of honor and emolument into dens of thieves, in which corruption may become so rife, and wrong so flagrant, as to incite the people to violence if not to revolution, in order to punish the culprits and rid themselves of the evil. However earnestly he may have been urged on the subject as a measure indispensable to keep his party together, he was not the man to sacrifice on the altar of expediency at the expense of principle.*

* Mr. Adams was not the only one of our Presidents who took this honorable stand with regard to appointments. Washington's conduct on the subject is well known. The course that Jefferson pursued was not only so wise, but so honorable to himself that we give the following account of it, from the pen of a writer who describes the state of things in the country when Jefferson became

This had been his rule from the first of his political career. As an instance of his fidelity to

President. "While a very young man," he says, "we entered warmly into polities, and joined the Tammany Society in Baltimore. The propriety of Mr. Jefferson's course in refusing to make a general sweep of Federalists from office became a subject of discussion, and it was finally proposed that the Society should send a remonstrance to the President on the subject. A gentleman of high standing in the Association, not only for his intelligence, but for his warmth of party feeling, proposed that the wishes of 'the President's friends' should be made known to him. He himself intended to visit Monticello in the course of the ensuing summer, and, if authorized by a vote of the Society, he would open the matter to the President on some fitting occasion. This was agreed to. The gentleman discharged his commission and made his report. He said he had stated to Mr. Jefferson the wishes of his friends in Baltimore, and was listened to very respectfully, after which the President replied that he should be very glad to gratify his friends by turning the Federalists out of office, and filling their places with those of his own party, but there was an obstacle in the way which he could not remove, a question which he had not been able to solve. 'Perhaps,' he continued, 'you can do this for me.' The gentleman despaired of solving any problem that puzzled Mr. Jefferson, but desired to hear what it was. 'Well, sir,' said Mr. Jefferson, 'we are Republicans, and are contending for the extension of the right of suffrage. Is it not so?' 'Yes, sir,' was the reply. 'We would not, therefore,' said Mr. Jefferson, 'put any restraint upon the right of suffrage as it already exists.' 'By no means, sir,' answered our messenger. 'Tell me then,' said Mr. Jefferson, 'what is the difference between denying the right of suffrage, and punishing a man for exercising it by turning him out of office?' I could not answer Mr. Jefferson's question, and had to leave him where I found him," said our friend when he gave us an account of the interview.

what he felt to be his duty, I may refer to an incident in his early history, which comes to us well authenticated, although it may not be very generally known. It is said that when Minister at the Netherlands, and comparatively a youth, he was invited to join the several Ambassadors of different nations at that Court, in a gathering for social enjoyment, in which cheerful conversation and different amusements bore a part. Once they adjourned to a Sabbath evening. The time came, and the Ambassadors collected, but the American Minister was missing. It occasioned inquiry and disappointment, but presuming some special or insuperable obstacle prevented his attendance, they said little of the circumstance, and adjourned again to Sabbath evening. But the American Ambassador did not attend. The next meeting was on a week day evening, and the American was in his place. They were glad to see him, and signified their disappointment at his previous absences. Instead of making an apology, or assigning a fictitious reason, he frankly stated to them that his principles would not allow him thus to employ any part of the Sabbath. He was born

in a country settled by Puritans, of Puritan parents, who regarded the Sabbath as a divine ordinance. He had witnessed the good influence of its religious observance in the great intelligence, the pure morals, the energy, enterprise, and orderly habits of his countrymen. As a friend of his country, therefore, he could not pervert the day or use it for other purposes than those to which he had been taught to devote it and seen it devoted, in whatever part of the world he might be, or by whatever different customs surrounded.

Now to those who know the sneering character of most Sabbath breakers, and think of the age, high rank and splendor of these men, in connection with the youth of Mr. Adams, it would be difficult to mention an incident of moral courage superior to this. It seems to have completely overawed his distinguished companions, for by instant and general consent, they met no more on Sabbath evenings.

Another point in his character which often drew my attention, was his vivid and grateful recollection of his parents, especially of his mother. She was confessedly a superior woman, fully de-

serving all the respect and affection of her son, and I have seen him often embracing the opportunity of showing his warm devotion to her memory. The sentiment seemed to grow stronger as he grew older; and I remember one occasion in his declining years, on which it showed itself very conspicuously.

There was a small company of us in New York, who were in the habit of meeting weekly at each other's houses for a social evening, and Mr. Adams usually made his arrangements to be with us when he passed through the city. He there met such men as Albert Gallatin, James Kent, and others whom he could not but recognize as kindred spirits, and in such society he appeared to great advantage. On such occasions he would seem to have read every thing and to have forgotten nothing; and all this varied information would come up to his mind at the instant when the conversation called for it. As Mr. Gallatin and himself had both long been public men, and were familiar with leading statesmen and scholars of their day, they had much in common to draw them out, and to render them an interesting study for others. They were about of the same height, both bald, with well de-

veloped heads, and notwithstanding the collisions of past years in the political arena, you could see in every expression of their speaking countenances, not only that mellowed benevolence which is a fitting ornament of old age, but a very hearty delight in the company of each other.

Among other things which arose as the subject of conversation one evening, was the influence of early training by a mother or some female friend taking a mother's place; which drew from Mr. Adams the warm expression of filial feeling which was so habitual with him. He roundly asserted that no man could be expected to reach high and lasting distinction in public or private life, unless the seed from which the tree had sprung was planted by a mother's hand. He referred to the advantages he had enjoyed from maternal care and wisdom in his early days, and when he spoke of the deep impression which his mother had made on the mind of her son, the tremulous tones of his voice, and his tender feeling moved all present nearly to tears, while no one seemed more affected than Mr. Gallatin. He in his turn had something to say on the subject. His mother had died when he was but a child, but her place, he told us, was

filled by a lady who so far adopted him as to render him unconscious of a mother's loss. After he had spoken of her for some time with great feeling, Mr. Adams taking up the subject and rising from his seat, remarked with great animation: "Gentlemen, where should you look to find the surest sign of a nation's future greatness and welfare? Not so much to our Colleges and Universities, important as they are in their places, but to our families and our Female Seminaries, where the sex is being trained which will give its lasting impress to the coming generations. We think we govern the ladies, but the ladies govern us—and it is well for us that it is so. Among all the pungent sayings of Bonaparte, there is none more true than where he remarked that 'the greatest want of France in his day, was good mothers.'"

This sentiment was a favorite topic with Henry Clay, to whom indeed both Mr. Adams and Mr. Gallatin often referred in their conversation, always showing those feelings of kindness as well as respect, with which Mr. Clay had the peculiar faculty of inspiring those who came within his reach. He never forgot "The Slashes" where he spent his boyhood under the care of a mother who spent her

choice hours in giving shape to the mind and character of her son. Her image seemed to have been always present to his mind, even among the most exciting scenes of his life; and it is said that the last utterance that escaped from his lips when dying, was "My Mother, Mother, Mother," his countenance in the mean time displaying an eager fondness as if he saw her before him, and would fly to her embraces.

The subject cannot well be over-rated. Great nations as well as great men have viewed it as of vital importance. In the days of Rome's greatest splendor, there stood on one of the seven hills, a temple dedicated to "Female Fortune;" and over its magnificent portal was written the name of Volumnia, in whose honor the temple had been built, to perpetuate her memory as a matron who had saved Rome by her influence over her sons. Not far distant from it, arose a column, and there was inscribed on it—"Cornelia, Mother of the Gracchi"—in acknowledgment of her worth, as the mother of two sons, whom she had trained to be the ornaments and defenders of her nation. Such was the respect paid to Mothers who acted well their part in Pagan Rome.

But we have memorials of the same import in records, still more instructive than Rome can furnish. A mother's influence for good or for evil is presented to us with great variety of illustrations in the Scriptures. Have we observed how frequently they allude to the histories of the Mothers of kings who reigned in Israel and Judah, when in the days of national decline towards final ruin, the throne passed in rapid succession from one king to another who "did evil in the sight of the Lord?" The career of guilt and declension was sometimes checked by the appearance of some good king who was a blessing to his nation. Such was Josiah, of whom, as if to account for the character of the man, we are told that "his mother's name was Jediah," its meaning at once announcing her piety and worth. But on the other hand, when it names the wicked and idolatrous kings who were the curse of the nation, we are carefully told what were the significant names of their mothers. Of Ahaziah, the son of Ahab, "who did evil exceedingly in the sight of the Lord," we are told that his mother was Jezebel, "who stirred up his father to sin." In like manner we are told of Jehoahaz, that "his mother's name was Hamutal," and of Jehoiakim, that "his

mother's name was Nehushtan." All this was to show that the bane of the nation was found in the nurseries of her kings, where their infant minds were tainted and poisoned by their Jezebel mothers; and that being thus early led away into sin, when in after life they gained the throne, their baleful influence was felt in spreading wickedness around them till the nation was carried into captivity, and the land left a desolation. It was the corrupt Queen-mothers, corrupting the minds of their infant sons who were to be future kings, that finally and mainly drew down the anger of God; nor was it till that fearful engine of evil had been for generations at work, that hope finally perished.

On the other hand, if we consult the brightest pages of Sacred History, we there find men whose names and lives will be coequal with time itself as blessings to the nation and the world. And what do we find as to their parentage? No man among the lawgivers and leaders of nations stands superior to Moses; and of his mother it is said, "she feared not the king's commandment," but trained up her son to know and serve the Lord. Under a like happy influence was the childhood and youth of David passed, and how tender is his

acknowledgment of it in his subsequent days of power and fame, in the words, “O Lord, truly I am thy servant; I am thy servant and the son of thy handmaid—I will offer to thee the sacrifices of thanksgiving.” John, the forerunner of our Lord, is said to have had none “greater than himself of all who had been born of women before him.” His mother was Elizabeth, “walking in all the commandments of the Lord blameless.” Among the apostles of our Lord was one noted as a son of thunder, and another, privileged to lean on his Master’s bosom. We must be told who was their mother in order to account for their distinction among the twelve. Who, let me ask, was the mother of our Lord himself? Mary, to whom the salutation from Heaven was given: “Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women;” thus in His own example, showing it to be His will, that whatever is pure and holy and noble and great in manhood must be first matured under a mother’s piety and faithfulness.

It must be so. The line of the poet has become a proverb which tells us,

“Just as the twig is bent, the tree’s inclined.”

and who but the mother bends the twig? She has the mind and character in her hand while it is yet so flexible and ductile, that it can be led into any direction or formed into any shape. The delicacy of her nature, so characteristic of her sex, fits her peculiarly for the delicacy of the task. There is a hardness or a want of sensitiveness with man, arising partly from his nature, and partly from his occupations in life, that in some degree disqualifies the father from reaching and winning the infant mind. It shrinks from his strong grasp, while it will resign itself gladly to the soft hand of a mother's care. It is the mother also who is always with her child if she is where mothers ought to be; she must see continually the workings of its nascent faculties, where they most need to be restrained, and where led and attracted. Early as she may begin her task, she may be assured that her labor will not be lost because undertaken too soon. Mind, from the hour of its creation, is always acting, and soon she will see that carefully as she is studying her child, quite as carefully is her child studying her. Let her watch the varying expression of its speaking face, and she will perceive the young mind imbibing impressions from

every thing it sees her do or hears her say. Let her watch on too, and when, under her care, the expanding faculties have begun to display themselves in the sportiveness of play, she will be often surprised to find the elements of character already fixed when she little expected it. She has but to watch for it, and she will find the embryo poet or orator or warrior with her in the nursery; and what he is to be in any of these stations which he is yet to fill, she must then decide. It is a law of our being which makes it so, a law which I would were written by the finger of God on every mother's heart, a law which teaches that the mind of childhood is like wax to receive, but like marble to hold, the impressions upon it, be they for good or for evil.

CHAPTER IX.

ERA OF BIBLE SOCIETIES.—REV. MR. CHARLES, OF BALA.—ORIGIN OF THE BRITISH AND FOREIGN BIBLE SOCIETY.—HON. ELIAS BOUDINOT.—CONVENTION TO FORM THE AMERICAN BIBLE SOCIETY.—ADDRESS OF THE CONVENTION TO THE PUBLIC.—MULTIPLICATION OF THE SCRIPTURES BY MEANS OF BIBLE SOCIETIES.—THE BIBLE THE FIRST BOOK PRINTED WITH TYPES.—IMPROVEMENT IN THE ART OF PRINTING WITHIN THE LAST FIFTY YEARS.—SUPERIORITY OF THE ENGLISH TRANSLATION OF THE BIBLE.—RESPONSIBILITY OF ENGLAND AND AMERICA FOR THE SPREAD OF CHRISTIANITY AND CIVILIZATION.

THE formation of Bible Societies is one of the most important eras in the history of the Church. The great Parent Institution, the British and Foreign Bible Society was formed in 1804, and is said to owe its origin to a simple occurrence which is to be numbered among many examples showing how great results often spring from small beginnings.

The Rev. Mr. Charles, of Bala in Wales, as we are told, was walking in one of the streets of the town, when he met a child who attended his ministry. He inquired if she could repeat the text from which he had preached on the preceding

Sabbath. Instead of giving a prompt reply, as she had been accustomed to do, she remained silent. "Can you not tell the text, my little girl?" repeated Mr. Charles. The child wept, but was still silent. At length she said, "The weather, sir, has been so bad that I could not get to read the Bible." This remark surprised the good man and he exclaimed, "Could not get to read the Bible!—how was that?" The reason was soon ascertained; there was no copy to which she could gain access, either at her own home or among her friends; and she was accustomed to travel every week *seven miles* over the hills to a place where she could obtain a Welsh Bible, to read the chapter from which the minister took his text; but during that week the cold and stormy weather had prevented her usual journey.

Not long after this occurrence, Mr. Charles being in London, mentioned this touching incident to some of his friends. The result was a meeting which formed the British and Foreign Bible Society; and from that time onward, the circulation of the Scriptures "without note or comment" took a new hold of the Protestant mind throughout Christendom. In our own country various local

societies of circumscribed extent and limited means, sprang into existence, until very few of our cities or States were without some organization of the kind; but they were not united or affiliated under a common head. The happy effects of this combination had been fully demonstrated in England; the more local societies in that country giving strength to the Parent Institution by their union with it; as tributary streams give compass, depth, and force to the river in which they are united. But though we had this example before us, various considerations for a time led many to believe that such a harmony of action would be impracticable in a nation spread over so wide a territory and so diversified in their views and tastes as ourselves. A more careful examination, however, led to the conviction that these objections were without foundation, and that a National Bible Institution in this country could be made quite as efficient as in England.

The Hon. Elias Boudinot, of Burlington, New Jersey was a leading man in the movement. His name was extensively known and greatly respected throughout the country as a true Christian, and a wise counsellor. He had been a mem-

ber of the United States Congress, during the greater part of the American Revolution, in 1782 was elected President of that distinguished assembly, and had the honor, as such, of signing the Treaty of Peace with Great Britain in which the independence of the United States was acknowledged. He afterwards filled various offices of high importance and honor, and in matured years retired from public life, devoting himself to the study of Biblical Literature, and the exercise of a kind and munificent liberality.

The establishment of a National Bible Society had long been the subject of anxious desire with him. He now made it the great object of his life to create a sound public sentiment on the subject, and to persuade the various Bible Societies throughout the country, to send delegates to a Convention which might discuss and decide upon the wisdom of the measure he had so much at heart. In May, 1816, his object was accomplished. The Convention then assembled in New York, comprising many of our best and ablest men from the ranks of both the Clergy and Laity. After due deliberation, a Constitution was adopted, together with a public address to the inhabitants of the United

States soliciting their co-operation. The address was from the pen of Dr. Mason. He struck it off at a sitting, and, as he told me, he spent nearly a whole night writing it. For concentration of thought, and powerful appeal, it is one of the best among the many good things which he has written, and had a very happy effect upon the public mind. It furnishes so fine a specimen of the man, and at the same time so happily portrays the spirit with which the work was commenced, that I here subjoin it. It is as follows.

“TO THE PEOPLE OF THE UNITED STATES.

“Every person of observation has remarked that the times are pregnant with great events. The political world has undergone changes stupendous, unexpected, and calculated to inspire thoughtful men with the most boding anticipations.

“That there are in reserve, occurrences of deep, of lasting, and of general interest, appears to be the common sentiment. Such a sentiment has not been excited without a cause, and does not exist without an object. The cause is to be sought in that Providence which adapts, with wonderful exactitude, means to ends; and the object is too

plain to be mistaken by those who carry a sense of religion into their speculations, upon the present and the future condition of our afflicted race.

“An excitement, as extraordinary as it is powerful, has roused the nations to the importance of spreading the knowledge of the one living and true God, as revealed in His Son, the Mediator between God and men, Christ Jesus. This excitement is the more worthy of notice, as it has followed a period of philosophy, falsely so called, and has gone in the track of those very schemes which, under the imposing name of reason and liberality, were attempting to seduce mankind from all which can bless the life that is, or shed a cheering radiance on the life that is to come.

“We hail the reaction, as auspicious to whatever is exquisite in human enjoyment, or precious to human hope. We would fly to the aid of all that is holy, against all that is profane; of the purest interests of the community, the family, and the individual, against the conspiracy of darkness, disaster and death—to help on the mighty work of Christian Charity—to claim our place in the age of Bibles.

“We have, indeed, the secondary praise, but still

the praise, of treading in the footsteps of those who have set an example without a parallel—an example of the most unbounded benevolence and beneficence; and it cannot be to us a source of any pain, that it has been set by those who are of one blood with the most of ourselves; and has been embodied in a form so noble and so Catholic, as ‘The British and Foreign Bible Society.’

“The impulse which that institution, ten thousand times more glorious than all the exploits of the sword, has given to the conscience of Europe, and to the slumbering hope of millions in the region and shadow of death, demonstrates to Christians of every country what they *cannot* do by isolated zeal; and what they *can* do by co-operation.

“In the United States we want nothing but concert to perform achievements astonishing to ourselves, dismaying to the adversaries of truth and piety, and most encouraging to every evangelical effort, on the surface of the globe.

“No spectacle can be so illustrious in itself, so touching to man, or so grateful to God, as a nation pouring forth its devotion, its talent, and its treasures, for that kingdom of the Saviour which is righteousness and peace. ,

"If there be a single measure which can overrule objection, subdue opposition, and command exertion, this is the measure. That all our voices, all our affections, all our hands, should be joined in the grand design of promoting 'peace on earth and good-will toward man'—that they should resist the advance of misery—should carry the light of instruction into the dominions of ignorance; and the balm of joy to the soul of anguish; and all this by diffusing the oracles of God—addresses to the understanding an argument which cannot be encountered; and to the heart an appeal which its holiest emotions rise up to second.

"Under such impressions, and with such views, fathers, brethren, fellow-citizens, the *American Bible Society* has been formed. Local feelings, party prejudices, sectarian jealousies, are excluded by its very nature. Its members are leagued in that, and in that alone, which calls up every hallowed, and puts down every unhallowed principle—the dissemination of the Scriptures in the received versions where they exist, and in the most faithful where they may be required. In such a work, whatever is dignified, kind, venerable, true,

has ample scope; while sectarian littleness and rivalries can find no avenue of admission.

“The only question is, whether an object of such undisputed magnitude can be best attained by a National Society, or by independent associations in friendly understanding and correspondence.

“Without entering into the details of this inquiry, we may be permitted to state, in a few words, our reasons of preference to a National Society supported by local Societies, and by individuals throughout our country.

“Concentrated action is powerful action. The same powers, when applied by a common direction, will produce results impossible to their divided and partial exercise. Unity of a great system, combines energy of effort with economy of means. Accumulated intelligence interests and animates the public mind, and the catholic efforts of a country, thus harmonized, give her a place in the moral convention of the world; and enable her to act directly upon the universal plans of happiness which are now pervading the nations.

“It is true, that the prodigious territory of the United States—the increase of their population, which is gaining every day upon their moral culti-

vation—and the dreadful consequences which will ensue from a people's outgrowing the knowledge of eternal life, and reverting to a species of heathenism, which shall have all the address and profligacy of civilized society, without any religious control, present a sphere of action, which may for a long time employ and engross the cares of this Society, and of all the local Bible Societies of the land.

"In the distinct anticipation of such an urgency, one of the main objects of the *American Bible Society* is, not merely to provide a sufficiency of well printed and accurate editions of the Scriptures; but also to furnish great districts of the American Continent with well executed stereotype plates, for their cheap and extensive diffusion throughout regions which are now scantily supplied, at a discouraging expense; and which, nevertheless, open a wide and prepared field for the reception of revealed truth.

"Yet, let it not be supposed, that geographical or political limits are to be the limits of the *American Bible Society*. That designation is meant to indicate, not the restriction of their labor, but the source of its emanation. They will embrace, with thankfulness and pleasure, every opportunity of

raying out, by means of the Bible, according to their ability, the light of life and immortality, to such parts of the world as are destitute of the blessing, and are within their reach. In this high vocation, their ambition is to be fellow-workers with them who are fellow-workers with God.

"PEOPLE OF THE UNITED STATES:

"Have you ever been invited to an enterprise of such grandeur and glory? Do you not value the Holy Scriptures? Value them as containing your sweetest hope; your most thrilling joy? Can you submit to the thought that *you* should be torpid in your endeavors to disperse them, while the rest of Christendom is awake and alert? Shall *you* hang back in heartless indifference, when Princes come down from their thrones, to bless the cottage of the poor with the gospel of peace; and Imperial Sovereigns are gathering their fairest honors from spreading abroad the oracles of the Lord your God? Is it possible that *you* should not see, in this state of human things, a mighty motion of Divine Providence? The most Heavenly charity treads close upon the march of conflict and blood! The world is at peace! Scarce has the soldier time

to unbind his helmet, and to wipe away the sweat from his brow, ere the voice of mercy succeeds to the clarion of battle, and calls the nations from enmity to love! Crowned heads bow to the Head which is to wear “many crowns;” and, for the first time since the promulgation of Christianity, appear to act in unison for the recognition of its gracious principles, as being fraught alike with happiness to man and honor to God.

“What has created so strange, so beneficent an alteration? This is no doubt the doing of the Lord; it is marvellous in our eyes. But what instrument has he thought fit chiefly to use? That which contributes, in all latitudes and climes, to make Christians feel their unity, to rebuke the spirit of strife, and to open upon them the day of brotherly concord—the Bible! the Bible! through Bible Societies!

“Come then, fellow-citizens, fellow-Christians, let us join in the sacred covenant. Let no heart be cold; no hand be idle; no purse reluctant! Come, while room is left for us in the ranks whose toil is goodness, and whose recompense is victory. Come, cheerfully, eagerly, generally. Be it impressed on your souls, that a contribution, saved from even a

cheap indulgence, may send a Bible to a desolate family; may become a radiating point of ‘grace and truth’ to a neighborhood of error and vice; and that a number of such contributions, made at really no expense, may illumine a large tract of country, and successive generations of immortals, in that celestial knowledge, which shall secure their present and their future felicity.

“But whatever be the proportion between expectation and experience, this much is certain: We shall satisfy our conviction of duty—we shall have the praise of high endeavors for the highest ends—we shall minister to the blessedness of thousands and tens of thousands of whom we may never see the faces, nor hear the names. We shall set forward a system of happiness which will go on with accelerated motion and augmented vigor, after we shall have finished our career; and confer upon our children, and our children’s children, the delight of seeing the wilderness turned into a fruitful field, by the blessing of God upon that seed which their fathers sowed and themselves watered. In fine, we shall do our part toward that expansion and intensity of light divine, which shall visit, in its progress, the palaces of the great, and the hamlets of

the small, until the whole ‘earth be full of the knowledge of Jehovah, as the waters cover the sea !’”

This powerful appeal met with a hearty response. Indeed, the more the measure was contemplated, the more heartily did Christians of all Protestant denominations unite in a movement which, while it has multiplied Bibles to an extent previously unknown, has also indirectly produced results of great importance to religion, though perhaps not distinctly contemplated when the Bible Society was first formed.

It was to circulate the Bible “without note or comment,” thus giving scope and occasion for the pure, unmixed truth of the Bible to reveal its own intrinsic evidence as the “wisdom of God, and the power of God unto salvation.” Valuable as Commentaries are, the Bible had been too much considered as of little value without them. We had all somewhat lost sight of the self-evidencing, and soul-converting power of the word of God simply as His word ; and since the Christian Church has been engaged in spreading the Bible “without note or comment,” I have seen abundant proof that Christians have acquired more

just and adequate views of the fulness and power which are the great distinctive marks of the Holy Scriptures.

As another happy result of the Bible movement, we may add, it has enabled "Christians of different denominations better to understand the common ground on which all can unite in the service of their common Lord. "One Lord, one faith, one baptism, one hope of our calling," however prominently set forth as the true spirit of the apostolic Church, had been long greatly overlooked by Christians. They seemed rather to be governed by the spirit described by the apostle when, writing to the Corinthians, he says, "Every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation." The jealousy of sect and the spirit of sect had so overrun, divided, and entangled the Church of God, as to render her, in a measure, unconscious of what she might accomplish by uniting her energies in a common cause. She was too much like Samson, not only shorn of her strength, but bound with withs of her own creating, through the divisions that had afflicted her. The Bible Society, bringing together in one harmo-

nious effort, for the spread of the Scriptures, all who hold to them as the supreme rule of faith and practice, not only gives us strength to do more for our object than would be accomplished by separate action, but also increases our zeal and happiness in the service, by bringing heart to heart in the great Christian Family, and helping us to realize "how good and how pleasant a thing it is for brethren to dwell together in unity." The coals of fire which have been kept apart, and lie smouldering under the ashes of their own creating, brighten and glow with increased heat when brought together.

But apart from these incidental benefits growing out of Bible Societies, is the multiplication of Bibles which they have produced, both in Christian lands and throughout the world; and this indeed is to be viewed as their great and primary object. Previous to their formation, it has been reckoned that about four million copies of the Scriptures were in circulation. The number is supposed now to have reached ninety million, and of this large number, about two-thirds are in the English language. At the same time the entire Scriptures, or parts of

them, have been translated into one hundred and seventy-four dialects and languages in which they had not previously appeared. All these Bibles indeed have not been issued from the presses of Bible Societies. Perhaps from one-third to one-half of them have been published on private account. But the demand for their increased issues from individual publishers has been produced in a great degree by the newly awakened desire for the holy volume which Bible Societies have been the means of creating. Individuals would not have done so much had not the Societies done more.

I cannot reflect upon these movements for the circulation of the Holy Scriptures without noticing some things in connection with them which illustrate the wisdom and goodness of God in carrying out His purposes of mercy, and which serve to show that "this also cometh forth from the Lord of Hosts," who is wonderful in counsel.

It is a memorable and gratifying fact, that the first entire volume ever printed with types was the Bible, as if at once to "denote the greatest honor that could be bestowed on the art of printing, and the infinitely highest pur-

pose to which it was ever to be applied." The work was issued about the middle of the fifteenth century, when Guttenberg and Faust gave unending celebrity to their own names, and also to Mentz, a town in Germany, by making it the place where was first seen what the press may be made to accomplish for the illumination of our race. But from that period onward,—to the time when a new zeal was felt among Christians for the spread of the Bible among all classes and all nations, the art of printing may be said to have been in its infancy. It was comparatively a slow and costly process.

But by recent great improvements, with the introduction of machinery, one man can do in twenty-four hours, work which would formerly have required ten or twelve men, and can do it in greater perfection as well as with more expedition. The price of a volume is thus greatly reduced, and the number of copies at the same time greatly multiplied. Now be it remembered, these unexampled improvements in the art of printing were introduced just after the Church of God began to pour forth her prayers, and put forth her strength for the spread of the Bible. The Most High thus promptly answered

her prayers and smiled upon her efforts by furnishing new and more efficient means for the accomplishment of her object; nor is His hand the less visible because these improvements in the art of printing were effected, at least in part, by men who "meant not so, neither did their heart think so." When Solomon desired to build the temple, and the purpose called for a "worker in brass, Hiram of Tyre was filled with wisdom and understanding and cunning to work all work in brass; and he came to King Solomon and wrought all his work."

Another consideration: The majority of the multiplied translations of the Scriptures into foreign languages have been made by men to whom the English language was vernacular; and of course the versions coming from their hands would be more or less imbued with the spirit of our English Bibles. They no doubt had the Hebrew and Greek texts before them when they engaged in their work, as their highest authority. But they could not avoid carrying along with them, recollections and associations of the Bibles which they had read and reverenced as such from their earliest days. A native of France or of Germany would have felt the same influence from

his own vernacular. But among all translations of our Bible into languages modern or ancient, our English Bible is confessedly the best. This is becoming, very generally, the conviction of the learned world. It was prepared with a care and labor that could hardly be exceeded. The ability and learning of the choice scholars and divines of their day were enlisted in the service. In all these respects it claims a pre-eminence which can be conceded to no other, however to be commended in various respects. Of course, men who had spoken the English language and read the English Bible from their childhood, other things being equal, are the men best qualified for the work of making new translations of the Holy Scriptures. If early associations in favor of any translations must be expected to influence their views, on every account let it be the best translation which the world had previously seen.

It should still farther be observed, that of all the nations of the earth, none are found so widely spread through various countries and climes, as the nations who claim the English as their native tongue. You may call them Anglo-Saxon, or Anglo-American, you find them everywhere, pur-

suing commerce, or art, or some object which has enlisted their enterprise and ambition. Especially in Pagan lands, you find more of them than of all other nations in Christendom combined. Their sway in India, and indeed in all Asia, and in every accessible part of Africa, stands, and is likely to stand, unrivalled ; and, thank God ! wherever these pioneers go, some of their countrymen are sure to follow, bringing with them the Word of Life for the healing of the nations which others may have first visited for purposes of worldly gain. They are there to translate the Bible, to circulate the Bible, so that every man of every nation should know and read the wonderful works of God in his own tongue wherein he was born ; and the men chosen to do the work are the very men who, from the advantages furnished by their own language, are qualified to do it best.

This is a point which should be carefully weighed. It throws upon the Saxon race, heavy responsibilities respecting the future destinies of the world. As a fresh illustration of it, I subjoin the following extract from the Christian "Citizen," of 1861 :—

"Britain has frequently been denominated the

mother of nations. Whatever may be her title to this appellation, nothing is more evident and true, than the fact, that her island has been the laboratory of a most remarkable race, in which nearly all the races that peopled Europe, from the Roman to the Norman conquest, were combined. All that is vigorous in the Celt, the Saxon, the Scandinavian, and the Norman, is absorbed into what we call the Anglo-Saxon race; and when the combination was completed on the Island of Great Britain, a new world was discovered, as if it were on purpose for the irresistible expansion of that mighty race. As an illustration of one of its physical qualities, it is estimated that its population doubles itself in thirty-five years, while that of Germany doubles itself in seventy-six ; of Holland, in one hundred ; of Spain, in one hundred and six ; of Italy, in one hundred and thirty-five ; of France in one hundred and thirty-eight ; of Portugal, in two hundred and thirty-eight ; and that of Turkey, in five hundred and fifty-five years.

“When one or two vessels crossed the ocean, and planted here and there along the coast of North America a few germs of that race, its whole population in the Old World did not exceed six

millions. England, Wales, and Scotland, numbered fewer inhabitants at that time, than New York, Pennsylvania, and Ohio do now. Hardly two centuries and a half have elapsed since that epoch, and now there are at least twenty-five millions of that race in North America and its adjacent islands, or a number exceeding the whole population of Great Britain.

"In 1620, the Anglo-Saxon race numbered about six millions, and was confined to England, Wales, and Scotland, and the combination of which it is the result, was not then more than half perfected—for neither Wales nor Scotland was more than half *Saxonized* at that time. Now it numbers sixty millions of human beings, planted upon all the islands and continents of the earth, and increasing everywhere by an intense ratio of progression. It is fast absorbing or displacing all the sluggish races of barbarous tribes of men that have occupied the continents of America, Africa, Asia, and the islands of the ocean. See it girdling them from year to year, with its vigorous plantations. If no great physical revolution supervene to check its propagation, it will number eight hundred millions of human beings in less than one

hundred and fifty years from the present time; all speaking the same language, centred to the same literature and religion, and exhibiting all its inherent and inalienable characteristics.

"Thus the population of the earth is fast becoming Anglo-Saxonized by blood. But the English language is more self-expansive and aggressive than the blood of that race. When a community begins to speak and read the English language, it is half Saxonized, even if not a drop of Anglo-Saxon blood runs in its veins. Ireland was never colonized from England, like North America or Australia; but nearly the whole of its seven or eight millions already speak the English language, which is the preparatory state to being entirely absorbed into the Anglo-Saxon race, as one of its most vigorous and useful elements. Everywhere the English language is gaining upon the languages of the earth, and preparing those who speak it for this absorption. The young generation of the East Indies is learning it, and it is probable that within fifty years, twenty-five millions of human beings, of Asiatic race, will speak the language on that continent. So it is in the United States. About fifty thousand emi-

grants from Germany, and other countries of continental Europe, are arriving in this country every year. Perhaps they cannot speak a word of English when they first land on our shores; but in the course of a few years they master the language to some extent. Their children sit upon the same benches in our common schools with those of our native Americans, and become, as they grow up and diffuse themselves among the rest of the population, completely Anglo-Saxonized.

"Thus the race, by its wonderful self-expansive power of language and blood, is fast occupying and subduing to its genius, all the continents and islands of the earth. The grandson of many a young man who reads these lines, will probably live to see the day when that race will number its eight hundred millions of human beings. Perhaps they may comprise a hundred nations or distinct governments. Perhaps they may become a grand constellation and commonwealth of republics, pervaded by the same laws, literature, and religion. Their unity, harmony, and brotherhood must be determined by the relations between Great Britain and the United States. Their union will be the union of the two worlds. If they discharge their duty

to each other, and to mankind, they must become the united heart of the mighty race they represent, feeding its myriad veins with the blood of moral and political life. Upon the state of their fellowship, then, more than upon the union of any two nations on earth, depend the well-being of humanity, the peace and progress of the world."

CHAPTER X.

DECLENSION IN RELIGION AFTER THE DAYS OF EDWARDS AND WHITFIELD.—VIEWS OF DR. GREEN AND BISHOP MEADE.—APA-THY PREVAILING AS TO FOREIGN MISSIONS.—RISE OF THE A. B. C. F. M.—SUBSEQUENT REVIVAL OF RELIGION IN THE CHURCHES.—NEW YORK MISSIONARY SOCIETY.—INFLUENCE OF DR. MORRISON IN AWAKENING SYMPATHY FOR THE HEATHEN.—INCREASING ACTIVITY OF THE MISSIONARY SPIRIT.—RESPONSIBILITY OF THE AMERICAN CHURCHES IN EVANGELIZING THE PAGAN WORLD.—GREAT IMPORTANCE OF INSTITUTIONS FOR THE SPECIAL TRAINING OF FOREIGN MISSIONARIES.

I HAVE always looked upon it as a subject for thankfulness, that I was allowed to enter the gospel ministry in the early part of the present century. Subsequent to the revivals of religion which overspread the country under Edwards, Whitfield, and others, from 1740 to 1770, a fearful declension had taken place. It lasted for more than forty years. “During this period,” says the venerable Dr. Green, “the spirit of the Revolutionary War, and the sympathy with the French Revolutionists, and the spirit of Tom Paineism, spread over all our land.” Other venerable fathers of the church have given the same account of that

mournful epoch. "From 1805 to 1812," says Bishop Meade of Virginia, "it seemed as if the worst hopes of the Church's enemies and the most painful fears of her friends were about to be realized." But a visible reaction in favor of religion began to show itself from 1810 to 1812 or 1813; and it deserves especial note, that this happy change followed very closely, if it was not simultaneous with, the incipient movements of our churches for the evangelization of the world. There had previously been a guilty and lamentable apathy on this subject. The great duty of the Church on earth is read in the command, "Go ye into all the world, and preach the Gospel to every creature;" and if, as the words intimate, the Church would expect the Lord to manifest his presence with her at home, she must engage in fulfilling her duty to the nations abroad. So the American Church found it in this memorable period of her history. The American Board of Commissioners for Foreign Missions was formed, and took its first steps to awaken American Christians to her great work, in 1810; and from that time onward, a new era was inaugurated among us, for the conversion of the world. A little, and a very little, had been for-

merly done, and that, to their honor be it said, chiefly by our Moravian brethren. Next to nothing was done in foreign lands; and though the Indians were at our doors, it is both humbling and astonishing when we reflect upon the small scale on which missions even to them were planned and conducted.

The New York Missionary Society had existed for some time. It was composed of members from three denominations—the Presbyterian, the Reformed Dutch, and Baptist; and with their strength united, they supported only two missionaries, one among the Tuscaroras, and one among the Seneca Indians. The usual contribution from our able men who gave any thing, was three dollars a year. Thirty dollars, if paid at one time, made the donor a life-member of the Society, and his certificate of membership was often viewed as receipt in full, precluding all further demands on his purse for the conversion of the world to Christianity.

Indeed, on the abstract question of what was duty to the heathen world, a mistaken and contracted view prevailed with some of our greatest and best men. When the first missionaries to

India, as Newell, Judson, Hall, and others, were sent out by the A. B. C. F. M., they came on to New York, previous to leaving our shores. Their purpose was openly and loudly condemned by some of our leading clergy as undutiful and Quixotic. It was said they should stay at home and preach the Gospel to the destitute in our own country; and that their zeal to go abroad was so wild and vain, that if they could not be reasoned or rebuked out of it, they should be left to themselves, to be cured of their presumption by their own bitter experience.

Many of these good men lived to change their views, and entered on the great work with such zeal as if they felt they had time to redeem, and would make amends for their former error. They fell in with the current, which in a short time became so strong, as to extend itself to all evangelical denominations in our land. Presbyterians, Congregationalists, Baptists, Methodists, and Episcopalian have since taken up the work of preaching the Gospel to all nations, laying the foundations of those noble enterprises which are now going on "conquering and to conquer;" and I believe I am fully justified in saying, that every

period which has been marked by extraordinary zeal and liberality in the cause of Foreign Missions, has been distinguished in an equal degree by unusual spiritual prosperity in the churches at home. No doubt, there is a mutual reaction of the one upon the other, and so we should expect. "He that watereth," we are told, "shall be watered also himself;" and while the Church gains more strength to go on in her work of watering others, she draws a still more abundant blessing upon her own members, qualifying them "more abundantly for every good word and work."

In the work of awakening the spirit of Missions in our churches, there was one instrumentality which should not be overlooked, and which, as we think, has not always been properly estimated.

When Christians in England began their missionary operations in the East, they met with much opposition from the East India Company; and to such an extent was this hostility carried, that for years no missionary was allowed to sail for India in a ship which the Company could bring under their control. Accordingly, when Dr. Morrison and his companions were sent to China and to India, they left England for America, and it was

from New York that this distinguished man of God sailed for Canton. The visit which he made to us was not of long duration, while some of those who came with him remained with us after he had left. But, filled as their hearts were with the importance of the great work to which they had devoted themselves, they talked about it, preached about it, and prayed about it, whether in the pulpit or in the parlor, by the wayside or the fireside. They could not fail to produce a deep and wide impression on the minds of Christians, and we may date from that period a great advance in zeal for the conversion of the world in the American Churches. So does God make the wrath of man to praise him. If the hostility of the East India Company would not allow those brethren to embark for their field of labor directly from England, and obliged them to go by the way of New York, it was because God had work for them to do in New York in furtherance of their great object. Dr. Morrison's influence especially can be well remembered by many of us. When he left home, he had made some very painful sacrifices to his zeal for the cause, and there was a melting tenderness in his appeals which rendered them

peculiarly powerful. He was “a man full of the Holy Ghost,” raised up and richly qualified for “the work whereunto he was called;” and his subsequent labor in translating the Bible into the Chinese language, is a memorial of his worth that cannot be too highly estimated.

But whatever cause or causes may have contributed to produce it, the growth of a holy zeal for the conversion of all nations to Christianity has become a marked characteristic of the last fifty years, in all Protestant Denominations of our land. Annual contributions to the cause, which formerly seldom reached even a few thousand dollars, now approach a million and a half. Missionary Stations, instead of being few in number and feeble in growth, are now found in every quarter of the globe, exhibiting a strength and stability which is every year increasing; and our missionaries, instead of being faint-hearted and discouraged by the smallness of their numbers and the apathy of the Churches at home, are counted by thousands, and in view of the success attending their labors, and, the sympathies that follow them from Christian lands, are animated with the confidence that they see the dawn of the day when “the kingdoms of

this world shall become the kingdoms of our Lord and of His Christ."

This growing and expanded zeal is indeed found in all the Churches of Protestant Christendom, especially in England. But, even in England, the rate of increase in contributions both of men and of money has not been so great as it has been in America;* and we are bound to take the lead in this respect, if we take into consideration the greater rapidity of our growth in population and in wealth.

But there is still another consideration which should excite our churches to increased activity and

* The *Congregationalist* has recently presented the following statistics. "The British missionary societies are twenty in number, employing 6,216 agents, having 184,000 Church members, 201,000 scholars, and an annual income of \$3,094,000. The continental societies are twelve in number, one-half having their head-quarters in Germany, having 811 agents, 70,000 Church members, 12,000 pupils, and an annual income of \$287,000. The European total of Protestant missions there is 32 societies, 7,027 agents, 263,000 Church members, 213,000 pupils in the school, and an annual income of \$3,381,000. The American missionary societies are sixteen in number; 2,388 agents, 54,000 Chnreh members, 22,000 pupils, with an income of \$1,100,000. The grand total of Protestant missionary operations, then, is 48 societies, 9,415 agents, 317,000 Church members, 235,000 pupils, and a combined income of \$4,481,000." It is supposed by many who ought to know, that the estimate of income to the American Societies is too low, by at least \$200,000.

enlarged plans of operation. There is a responsibility lying on the churches of America in this great work, arising from her geographical position and the character of her population, which cannot be too often presented to our minds, or too carefully weighed. I love to dwell on the subject, though at the risk perhaps of being charged with repeating myself.

No Protestant nation stands so directly face to face with the Pagan world as ourselves. From our shores on the Pacific, we look immediately, not only on the inhospitable wilds of Siberia, but upon the vast and populous empire of China; upon Farther India, and upon the islands of Japan and the Eastern Archipelago; regions "where Satan's seat is," and where his unclean and cruel dominion, as yet, has been scarcely invaded. A new way of access to them is now opened. The ocean which divides us from them, is already bridged by our flying steamers, freighted with the wealth of the world. While our merchants are so actively employed in gathering golden harvests from commerce with these dark and long inaccessible countries, Christians among us should be equally engaged in sending them "greater riches than the treasures of Egypt." They present a field for

Gospel conquests that seems to have been reserved for the American Churches; and we should consider it a duty specially required of us to "go up and possess the land," covering it with the blessings of Christian truth and Christian freedom.

But we have a work to do at home as well as abroad, for Christianizing the world, which, in a great degree, is peculiar to ourselves. Our country is the home of the emigrant, and to furnish an asylum for the oppressed and destitute of other lands, is one of the destinies which we are appointed to fulfil. I do not share in the fears which some entertain on this subject. I do not believe that our institutions are jeopardized by the crowds seen flying to us from abroad. I entertain the higher hopes of our country when I see it becoming a Bethesda, a house of mercy for the suffering; for it thus secures to itself the blessings of them that were ready to perish. The nation has possessed a character from the beginning, too distinct and enduring, too strong and determined, to be changed by any exotic influence acting upon it at this day of its maturing strength. Let wise legislation and active Christian benevolence take care that foreigners be made to understand and

appreciate our civil and religious privileges; and so far from having any thing to fear, we have much to hope, both for ourselves and for them, by their residence in the midst of us. It is indeed true that they bring with them lamentable displays of ignorance and superstition. But we should look upon them as sent to us to be enlightened and relieved. We should consider it as so much work brought to our doors, that it may be done the more effectually. They are sent to us that they may gain lessons which they could not have learned so well, nor would we so earnestly have taught them, had they remained in their former homes. When they become inhabitants of a country held in common by them and ourselves, we feel that we are so shut up to our duty that the penalty of our neglect must be our own ruin; that we must give the truth to them, or lose it ourselves; and thus are we stimulated in our duty by the conviction that, while we are acting for the good of others, we are also laboring for our own welfare, and the welfare of our children in future generations.

But the good which may thus be done among the strangers within our gates is far from being confined to those who may live and die among us.

Through them we are sowing a seed which is yet to spring up and bear its most abundant fruit in the countries from which they have come. There is an incident in New Testament history which has a pregnant meaning on this subject. When Jerusalem, on the day of Pentecost, was made the radiating point of "saving light" to the world, "there were dwellers in the city out of every nation under heaven; Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, strangers of Rome, Jews and proselytes, Cretes and Arabians," who received the Gospel, and "were baptized in the name of Christ." The time had come when repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem; and here do we see the all-wise God preparing the right means for accomplishing that great end. He shed down His Spirit, and brought into His church men "of every nation under heaven," while they were "dwellers" or "sojourners" among His people, that they might be constrained and the better qualified to carry His Gospel into all the various lands from

which they had come, and to which they belonged. The result was soon made known in the speed and the power with which His kingdom was spread in that day of its glory.

We believe that by a similar instrumentality the Gospel is again to be carried to distant and now darkened regions of the earth; and that such a service as was then rendered by "the dwellers at Jerusalem from every nation under heaven," will again be performed by "the sons of the stranger" already among us, or now clustering to our shores from all quarters of the globe. We view them as sent to us by the overruling providence of God, that they may here learn our religion, our laws and institutions, and become the means of carrying these privileges back to the home of their fathers. In this way a new leaf is to be opened up in the history of missions. Much credit as may be due to the noble-hearted men who have gone abroad from Christian lands as missionaries to the heathen, it is vain to expect that the great mass of Pagan nations can be brought to Christianity by their labors. They can but sow the seed; "and herein is that saying true, one soweth and another reapeth." The harvest must be gathered in by

those who belong to the land where the seed shall have taken root. No people can be so advantageously and universally instructed as where the teachers and the taught speak the same vernacular language, and sympathize with each other through the countless chords of the heart, which a foreigner cannot so happily touch. Native instructors must do the work, and they can never be so amply qualified for their task as by having lived in the midst of a people, and mingled with a people, where they have not only learned the truths of Christianity, but have also seen its practical workings, and have been witnesses of the blessings it bestows.

Our age and our country have already furnished a remarkable demonstration of this. Time has fully shown how little can be done for Africa unless by those who properly belong to her own race of the human family. Long, painfully long, has she remained what she has often been called, "opprobrium humani generis," the reproach of mankind, because of her deep and unrelieved degradation. Notwithstanding the most persevering efforts made by some of her best and most devoted friends, sad experience has shown that she

never can be elevated and enlightened by the labors of white men. They are under the ban of her climate; and she has written her stern decree for their exclusion along her coast, in the graves of those to whom it was allowed only to die for the cause for which they had hoped to live and labor. All now admit that if ever Africa is redeemed from darkness, it must be the work of her own sons, and of their descendants, trained for a successful entrance on the service by having enjoyed the privileges of a Christian land. And since the work has passed into their hands, a success has followed it that has silenced even the scoffer. "Ethiopia is stretching out her hands unto God." Regions on her coast, lately "filled with the habitations of cruelty," are blessed with the light of life. A cordon of moral health begins to surround her, not to confine pestilence within, but to exclude pirates from without, whose ruthless violence has long soaked her sands in the tears and blood of her children. Liberia is a Christian and a free country; and, like "a city set on a hill," is showing to the world what Africans can become, and can accomplish, when moulded under the power of the Gospel. It was in America, and while dwelling in the midst of us,

that the men who have thus begun the work of evangelizing the land of their fathers were trained for their high enterprise; and our nation has enjoyed the opportunity of showing how successfully colonies may be planted, without entailing on them the evils of colonial dependence.

Let us also look at China. Missionary means and labors have been expended there without interruption for many years, but with comparatively small success. The land still continues walled in from the approach of the Gospel, and the inhabitants boast that its citadels of darkness remain impregnable, whether assailed by one denomination of Christians or another. Their habitual jealousy and studied contempt for foreigners seem to shut their ears against the truth which its ablest advocate may present to them; and their language is so intricate and perplexing that it costs him the labor of years before he can either speak or write it with freedom and confidence. No argument can be required to show what an impulse would be given to the spread of Christianity in China by the native Chinaman, who, having witnessed and felt the power of the Gospel in a Christian land, would then return with

a heart yearning for the salvation of his countrymen, "beseeching them in Christ's stead to be reconciled to God." But where and how are the proud, jealous sons of that long-secluded and wide empire to be qualified for such an important service? Not many years since, it would have been scarce possible to give an answer to the question. Recent events, already noticed, suggest a reply. The advance of our nation with her institutions, both civil and religious, to the shores of the Pacific, was an important step in the civilization of the world; and now, when, under the aegis of her protection, she is bringing to light the rich resources of that long-neglected region, the dormant faculties of the various nations in Eastern Asia will soon be quickened into new activity. The Celestial Empire already begins to lose the spell which bound the Chinaman in the belief that it contains within itself every thing of value, and that every thing "on the outside" of its confines is barbarous and worthless. The new, but restless desire to learn the secret of our strength, when we have opened a new way to their doors, has already led thousands and thousands of Chinese to become residents within our borders; and when the Chinaman

comes he will soon be followed by others. When our country shall have become, as it is fast becoming, the great highway for the commercial wealth of the world, as it passes from nation to nation and from continent to continent, it will call to our shores myriads from North, South, East, and West, until every language shall be spoken, and every tribe and race of the human family shall be seen among us. The effect of such a state of things on the religious interests of mankind, was not overlooked by the “holy men of God, speaking as they were moved by the Holy Ghost.” A commerce which will bring together countries now far distant from each other, a commerce which forms that very branch of enterprise and industry in which our nation is fast taking the lead, is distinctly described, in prophetic language, as yet to have a wide-felt influence in turning the whole earth to the Lord. “Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel.”

When I look forward to that day, a day of such large, if not measureless means of doing good

to mankind, yet to be intrusted to the hands of this nation, I admit that I “rejoice with trembling.” It will bring with it a responsibility to God and to man for which we should be anxious to be well prepared. Many of our sainted fathers, as Edwards, Davies, and others, “after they had served their generation, by the will of God fell on sleep,” cheered to their dying hour with the conviction that from the Churches in America the Gospel will be first exhibited, with that light and power which will subdue every nation, and kindred, and tongue, and people, to the obedience of faith. Events which they could little foresee seem to be preparing the way for the fulfilment of their expectations. Are Christians among us animated by a zeal which corresponds with these brightening indications of God’s holy providence?

In the review of what has been lately done in our land for the sacred cause, we may well “thank God and take courage.” But when we compare all that has been contributed, whether in men or means, with the hundreds of millions still remaining in the darkness of Paganism, we may well ask, “What are these among so many?” and should feel ourselves called to fresh earnestness in

praying "the Lord of the harvest to send forth laborers into his harvest." Let me add, that in contemplating what is yet to be done in order to meet our high responsibilities in the conversion of the world, I have long desired to see a step taken which is essential to the right discharge of our duties. I care not much whether we are to have a separate Theological Seminary for the special training of our missionaries, or whether we shall superadd to our Seminaries now existing, a separate Department for the purpose: on some account, perhaps, the latter would be most advisable. But no one who will carefully consider the subject can fail to realize the importance of giving to our missionaries an education or a training adapted to the distinctive character of their work. The experience of the Church, both in England and on the Continent, as at Islington and Basle, has fully tested and demonstrated the importance of such a measure; I rejoice to see that some of our Churches have recently formed their plans and are soliciting endowments for the object. God speed them! The path before them is plain. We have men now in the missionary field, and men among our returned

missionaries, amply qualified to take a leading part as instructors in such Institutions. Let them be so employed, and the mantle of these Elijahs will fall on Elishas, who will go forth, anointed with a double portion of the Spirit, to "teach all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost."

CHAPTER XI.

IMPORTANCE OF THE MEDICAL PROFESSION IN FOREIGN MISSIONS.

—OUR LORD'S MIRACLES OF HEALING, AS SIGNS OF HIS COM

ING.—LUKE, "THE BELOVED PHYSICIAN," AS A COMPANION AND

AID TO PAUL.—DANGERS IN THE WAY OF MEDICAL STUDENTS.

—DUTY OF CHRISTIANS IN REFERENCE TO THEM.—DESCRIPTION
OF AN ACCOMPLISHED AND SUCCESSFUL PHYSICIAN.

In this age of Missions, and of general zeal for the conversion of the world, the instrumentality of the Medical Profession in the work seems to be too much overlooked. It should be remembered, that the miracles by which our Lord proved the divinity of His own mission, and the coming of His kingdom, were generally the miraculous healings of disease, rescuing the bodies of men from pain and deformity. When John the Baptist was anxious to obtain some decided proof that Jesus of Nazareth was indeed the promised Messiah, he sent, asking, "Art thou He that should come, or do we look for another?" And the reply of our Lord to the message was, "Go and show John again those things that ye do hear and see; the blind receive their sight, the lame

walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the gospel preached to them;" thus primarily and mainly referring to the displays of His power in removing disease from the body as a proof that He was indeed the Christ. Now why was this work made so prominent, as a token both of His character and His mission? Not dwelling on all the reasons for it, let us remember that, by the very laws of our nature, he who relieves us from bodily suffering enlists our kind sympathies in his favor—secures almost the sanction of law to both his views and his wishes. Accordingly, you see from His history, that whether our Lord healed the sick, cleansed the leper, or gave sight to the blind, the relief bestowed usually inclined the man to follow Him. So we might expect it to be. It arises, as we see, from the essential sympathies of the heart, that when I feel myself either cured or convalescent under the skill of any man, he shall have not only my gratitude, but my confidence in many things, if not in all. He has made his way to the inner sanctuary of my bosom; and if he is an enemy to religion, he may do infinite evil; while, if he is a friend of Christ, he may do more than any other

man, unless it be the preacher of the Gospel, to lead me to the Saviour. Nor should even that exception be always made. The ministers of God's word are not always called in till it is too late—till the faculties are benumbed by the progress of disease, and by the approach of death. The physician is there from the first—can note the earliest risings of an awakened conscience and that tenderness of feeling which are the usual attendants of a sick-bed; and, if he is faithful to improve his opportunity, good may be expected to follow which he alone could accomplish. I can speak from the experience of a life in the ministry of the Gospel somewhat prolonged, and I can say that if I ever saw the sick-bed sanctified to the sufferer, I have generally found that the physician had sowed the seed of divine truth, before I was of service to bring the fruit to maturity.

But while the physician may thus do good in the Churches at home, his usefulness might be still more distinctly seen in the foreign field. It was so in Apostolic days. How emphatically is the profession of Luke marked in Sacred History! Paul calls him "the beloved physician," and it seems the endearing appellation was not given to

him simply because he had written that portion of Scripture called the “Gospel according to Luke,” but also for other deeds of his life and attributes of character which distinguished him as a devoted disciple of Christ. “Only Luke is with me,” says Paul. And when did he say it? When he was a prisoner in Rome, bound in chains, and when others had forsaken him and fled. But whoever might go, influenced by their love of the world, or their fear of man, Luke, it would seem, was still at the Apostle’s side, to minister to his comfort, and help to sustain his spirit, burdened alike with his care of the Churches, and his sorrow over the faithlessness of those who had deserted him. Nor was it only while a prisoner at Rome that the Apostle witnessed the fidelity of his “beloved physician.” In his various journeyings, whether by sea or land, as when he first obeyed the cry from Macedon, “Come over and help us,” making his first adventure in Europe, as a preacher of the Gospel; or when he afterwards went up to Jerusalem, aware of the perils awaiting him there; Luke seems to have been still with him, sharing his labors not only in speaking for Christ, as he found a fit season, but ministering as a physician in

healing the sick whenever they sought his aid, thus opening the way for the message of life, whether uttered by himself, or the great Apostle whom he accompanied.

As the Church has now in hand the very work which was carried on by Paul when sent to preach to the Gentile world, we need for it the same instrumentality, if we would hope for like success. All who have the cause at heart should realize that our Missionary Stations can never be adequately or scripturally equipped till we have both the physician and the preacher—a Luke with a Paul laboring in the same field, animated by the same Spirit. On this point, too, the Church should learn wisdom from her past experience. She has felt the importance of the healing art in order properly to prepare the way for the spreading of the Gospel among the heathen; but she has pursued a mistaken policy, which has sacrificed some of her choicest men to her error. She has sent her missionaries to our Medical Schools before sending them abroad, to qualify them for medical practice; and too often, when in the field, they have fallen victims to labors which overtasked their strength in their efforts to do all that was required

of them. What, for example, might be expected in our own country, where a man may enjoy all the advantages of his native climate and other surroundings for his health and comfort, but the sacrifice of his life to his labors, if he should be required to fulfil the duties of a faithful minister of the Gospel, and also of a faithful physician? Much more must it be so with the devoted missionary whose strength is wasted under a tropical sun, or amidst perpetual snows, or, at least, in a climate new to him, and the more trying to his physical constitution because surrounded by other associations peculiar to his calling that press heavily on his strength and spirits. It is high time that the Church should awake to new views, and a new standard of duty on this subject. She must give a new and wider range to her desires when she utters the petition that "the Lord would send forth laborers into his harvest." We need young men from our Medical Schools, as well as from our Theological Seminaries, to turn their eyes to the heathen world and to address the Church with the offer, "Here am I, send me." We want other "Lukes, beloved physicians," in our day, as well as other "Pauls, Apostles of the Gentiles," to

consecrate themselves to the work of turning the heathen from their idols to the living God.

In view of these considerations we should give the Medical profession, and especially our Medical Schools, a higher place in our prayers, our sympathies, and our efforts for their moral welfare. Few of us, perhaps, have rightly contemplated the perils which beset the Medical Student while pursuing his education. The place to which he must generally repair, because furnishing the best advantages for his studies, is the crowded city, where temptation to vice in every form waylays the young man at every step, and where, perhaps, ignorant of his danger, he is entangled, if not ruined, before he is aware. His acquaintance with his instructors is brief and temporary, perhaps never extending beyond the Lecture-room, with little or no opportunity for them, however anxious for it, to acquire any moral influence over his conduct. The nature of his studies has a tendency to fix his thoughts on the body and bodily welfare of man, to the exclusion of the immortal soul, so as perhaps to beguile him, imperceptibly to himself, into materialism or some other form of partial infidelity; a danger all the greater to a young man,

when he sees many of those who have been renowned in his future profession, classed among open infidels and scoffers. Nor are these perils which meet the young Medical student, such as he may easily avoid. They are inseparable in a great degree from his situation when seeking the advantages which may best qualify him for future usefulness and eminence. I could give example after example, chronicled in the tears of broken-hearted parents and friends, showing how wide the ruin thus spread among our young men of brilliant talents, high ambition, ay, known and noted for every thing good but the "one thing needful;" and for the want of that "one thing needful," they fell.

My former public relations having led me to see how wide-spread are these evils, I am the more anxious to see any and every measure heartily countenanced which may serve to guard or to rescue our young physicians from these dangers, often so fatal to themselves, and so fatal also to our hopes of good from their future lives. We are accustomed to make "the schools of the prophets" the subject of our earnest supplications before Heaven; and well that it should be so. The character and spirit of the Gospel ministry are

always greatly affected by the influences brought to bear upon their minds, while in early life they are being trained for their high office. It is in no small degree the same with those who are candidates for the profession I am now surveying. Let our future physicians feel that they are the objects of especial solicitude to the Christian community, and as a consequence which may be hoped to flow from this, let them feel the influence of enlightened piety themselves while preparing for their high responsibilities as the guardians of public health; and they will carry it with them to the sick-bed, to the chambers of death, carry it with them wherever they go; and, wherever it is carried, it will be "as the dew of Hermon, as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life for evermore."

Let me picture such a physician; such as I would desire to see going abroad to shed blessings on the minds and bodies of men. He should be a man well qualified for his work by study and observation, keeping up with the advancement constantly made both in the theory and practice of medical skill. He should be endued with a courage

that can look danger in the face calmly and coolly when he is called to encounter the malignant "pestilence that walketh in darkness," and should be so self-possessed as never to lose the best use of his faculties in those emergencies when life depends on his action at the moment. With all this firmness of character and purpose, he should combine the suavity and gentleness of spirit and manner that soothes the pain which he cannot remove, the serene and cheerful face as he enters the sick room, which will tend to inspire that hope in the patient which often gives increased efficacy to the wisest prescriptions. He should also be so devoted to his duties that no weariness or aversion to exposure can keep him away from a sick bed where his presence and skill are required for the safety, perhaps the life of the sufferer. And then to all this I would add what can best finish the whole picture; an intelligent and sincere piety that will look to Heaven for a blessing on the means he is using to accomplish a cure; that will remember his suffering patient has a soul as well as a body calling for his sympathies; and far from yielding to the strange delusion that there is any thing in the Gospel when fitly and rightly spoken

which can either augment or prolong disease, he will welcome the Gospel minister as a great auxiliary in the work he has himself undertaken, well knowing that the balm of Gilead, which gives rest to the anxious spirit, always does much to allay the fever which is wasting away the fountains of life. And once more, he should be a man who, having done all that can be done, and yet sees his patient sinking and dying, will feel that every death he witnesses is a new argument to prompt him to increased diligence in all his duties, as he knows not how soon he himself may be called to follow those whom he has seen passing into that eternity which awaits us all.

Such physicians there have been, and such there are now; and when all physicians shall be such, a bright day will dawn on the Church and on the world, and a new brightness will also enter into the chamber of pain and disease.

CHAPTER XII.

UNIVERSITY OF THE CITY OF NEW YORK.—CONSIDERATIONS WHICH LED TO THE ESTABLISHMENT OF IT.—LITERARY CONVENTION.—ADDRESS AT ITS OPENING.—INAUGURATION OF PROFESSORS.—ADDRESSES ON THE OCCASION.—ERECTION OF THE UNIVERSITY BUILDING.—GRANT FROM THE LEGISLATURE.—RESIGNATION OF THE CHANCELLORSHIP.—ACTION OF THE COUNCIL ON THE OCCASION.—REVIEW OF LEADING AND DISTINGUISHING FEATURES OF THE UNIVERSITY.—ADVANTAGES OF NEW YORK AS THE SITE OF SUCH AN INSTITUTION.—DANGERS TO PUBLIC MEN FROM EXCESSIVE LABORS.

THE establishment of a University in the City of New York was the subject of deliberation some time before definite action was taken or an application made to the public on its behalf. The measure had been urged on our citizens by gentlemen in various parts of our country, as an achievement befitting our position as the commercial metropolis of the nation and the central point of much of its wealth and intelligence. There were at the same time various considerations arising among ourselves which tended to awaken general interest in the subject. Our Public Schools were constantly developing fine intellect among the youth of our

people, but who from the want of opportunity or means, could not pursue their studies beyond the limits of Common School education; and it was deemed advisable to create an Institution embracing numerous Foundations or Scholarships on which such young men might be placed for the prosecution of a more finished education. Many also who were the sons of our able and wealthy citizens wished to prosecute their studies in the higher branches of Learning not usually taught in our Colleges, and for this purpose were obliged to resort to foreign countries. A University deserving the name, if established in our own City, would furnish them with all the advantages they required in this respect without the necessity of going abroad. The Philosophy of Education, whether in our Common Schools or higher Seminaries of Learning, was thought to have more importance than had been usually attached to it, and we felt that a Chair devoted to it might be advantageously established. Our Artists also, as our Sculptors and Painters, had not yet received the patronage befitting the importance of the Fine Arts, and many of their friends desired to furnish them with increased facilities for concentrating their

efforts, and exhibiting their skill to the public. Our City, consisting of so large a resident and transient population, presenting disease in every form; and its immense commercial transactions constantly carrying important questions of Law into our Courts, was thought to furnish advantages for Professional education in Law and Medicine which might be rendered more available. The Profession of the merchant was considered as having been too much overlooked in systems of liberal education. Commerce has, in our day, created an empire of its own. It has a sway in the councils of Cabinets, and in the movements of armies that no empire or nation can disregard; and it ought to have men trained for its leaders, that have enjoyed every advantage for acquiring enlarged and just ideas of the history, the laws, the morals, and the ends of Commerce. The commercial character of our City, as well as the intrinsic importance of the thing itself, it was said, made it fitting and right that in a scheme of extended education in New York, provision should be made for instruction in all these varied aspects and relations of a pursuit so interwoven with the best interests of our land. It was also

said that, especially in a country like ours, where practical utility is so much valued, courses of instruction should be opened in which the applications of Science to all the great pursuits of life, should receive a larger share of attention than was then usual in our Colleges. It had likewise been observed that there was a growing taste in the community for Public Lectures; and it was deemed important to meet this demand by establishing Lectureships to be filled by men, who had devoted their particular attention to such branches of instruction as might be assigned to them. And though last, not least, when arrangements had been made for all these various departments of knowledge, it was believed that a complete system of education should embody careful provision to sanctify knowledge as well as to enlarge its boundaries; and to show that the discoveries of Science, so far from conflicting with Religion, can be arrayed around her altars, both to illustrate their glory, and to insure their safety against the assaults of Infidelity.

As these views were constantly acquiring new weight among us, at the request of several gentlemen, in December, 1829, I invited a meeting

of a few friends at my house, when the outline of a plan embracing these various objects was laid before them. The result was a resolution to call a more public meeting, and to submit the whole matter to their deliberation, and to learn how far our citizens would give their support to such an Institution. The meeting embraced many of our most prominent citizens, and the response was very prompt and cordial. Committees were appointed on various subjects connected with our design, and an appeal was made through the Press to the Public for their aid and co-operation. It was also resolved to raise one hundred thousand dollars, as an incipient endowment, and when this sum should be secured, the contributors to elect a Council or Corporators to whom the management of the Institution should be entrusted. Measures were at the same time taken to unite such existing Institutions as the Lyceum of Natural History and the Historical Society with the University, so as to furnish it with the advantages of a valuable Cabinet and Library at the outset.

In the mean time, we all felt that the magnitude of the undertaking required caution and

very careful deliberation. There were some who doubted the possibility of so adjusting the different Departments contemplated as to make them work harmoniously in one Institution. We had no existing model in this respect from which we could copy, and in which our plan had been fairly and successfully tested; and in order to obtain all the light within our reach, the Council, soon after their election, determined to call a Literary Convention for the purpose of obtaining such views from well informed scholars as might be of use to us. Invitations were accordingly addressed to literary institutions and to individuals throughout the country distinguished for their learning, and especially for their full acquaintance with the systems of liberal education pursued both in our own and foreign countries. The Convention met in October, 1830. There was a very general attendance of all who had been invited, and several of those who were unable to be present sent written communications on questions which they wished to bring before the Convention. As a proof of the interest felt in our object, the City Authorities gave us the use of the Common Council Chamber; and it is due to

the gentlemen composing the Convention to say that I have never seen an assembly of equal numbers which comprised more intelligence and character. The Council of the University had appointed a Committee consisting of Hon. A. Gallatin, Dr. Wainwright, and myself, to prepare an address to the Convention at the commencement of their deliberations; and as Chairman of the Committee, I presented to them the following statement of our views and of subjects to be submitted to their consideration.

“MR. PRESIDENT AND GENTLEMEN OF THE CONVENTION:

“It has been highly gratifying to learn how generally the late movements in this City, on the subject of Education and Letters have met with the approbation of wise and good men throughout the nation. Much as our country owes to her excellent Colleges, the sentiment seems to be general, that the time has arrived when she calls for something more; when she requires Institutions which shall give increased maturity to her Literature, and also an enlarged diffusion to the blessings of Education; and which she may

present to the world as maintaining an honorable competition with the Universities of Europe. By general consent, too, it has been considered that it is both the duty and the privilege of New York to be, at least, one of the places which should lead the way in this noble work; and for reasons that are equally obvious and urgent.

"This City is the commercial metropolis of the land; and we owe it to the nation which is enriching us with its commerce, to be foremost in creating and sustaining those institutions which are indispensable to make knowledge and science keep pace with our wealth. We owe it also to ourselves. According to the Mythology of the ancients, it was the same Divinity who presided over wisdom and the liberal arts, who, in her zeal for commerce, presented to the Argonauts, the prophetic tree from the forest of Dodona, which should guide and protect them in their pursuit of the Golden Fleece; and there is a wisdom in the fable, which shows that the sages who invented it, well understood how the various pursuits of men should be combined. Commerce should ever be considered as inseparably allied to science and the arts, and when they have been

divorced from each other, the consequence has always been disastrous to both;—commerce, and the wealth that follows it, rendering a community selfish and contracted, while science languishes for the want of that support and countenance which liberal wealth alone can bestow. But when this alliance is sustained, we have only to look at the commercial cities of Italy, to see the happy result. It was Venice and other marts on the shores of the Adriatic, that first rescued the arts from the graves in which they had long been entombed by the rude Goth; and drew back the fabled Minerva to resume her abode in a land, once her favorite home, but where her monuments and temples had long been shattered or crumbled into dust.

“It may be added, as another reason for commencing this enterprise in our City, that the legitimate object of a University is not only the education of youth, but the fuller development of the minds of men; and for this object, the dense and numerous population of a city creates advantages that are incalculably important. Intellectual communion is so much desired by all men, and especially by the learned, that it is only when the dis-

tinguished proficients in any department of knowledge can so cluster together as to form a world of their own, and thus stimulate each other in their common pursuits, that conspicuous excellence can be most successfully developed. The greatest scholars and artists who now adorn the Halls of Science in London and Paris, would never have grown to their giant stature, had they been scattered among the villages or hamlets of France and England. Feeling themselves alone in their views, the sense of solitude of itself would, in some degree, have palsied their powers, and have induced them either to abandon their aim, or relax in their high pursuits. But in the variety of intellectual worlds which a populous City furnishes the means of creating, they have found, that as ‘iron sharpeneth iron, so doth the countenance of a man his friend.’ It is in this contact of mind with mind, that these men of renown have become their country’s ornaments, and blessings to the world.

“ Besides these advantages and responsibilities common to all great commercial cities, there are other circumstances belonging to the state of letters in New York, that strongly invited us to the establishment of a University in this city

without delay. To quote a fact from a valuable communication hereafter to be laid before this assembly,—‘A very few years ago, the government of Bavaria opened a University in Munich, a city not much more than one third as large as New York; but as former ages had already collected there, hospitals, a very valuable museum, a magnificent library and other fixtures, the establishment, within a year after its formation, went into successful operation. So, too, at Berlin, a city by far the largest in Northern Germany, yet inferior to New York in wealth, business and population; a royal library, hospitals, a most admirable cabinet of Natural History, were at once given to lend a lustre to the rising University, and its growth into celebrity was sure and rapid. But it took nearly a century to bring Göttingen to its present high distinction—inasmuch as the *matériel* of knowledge was not furnished to its hand.’

“It is in the power of a University in this city, to avail itself of the advantages which have operated so propitiously at Munich and Berlin. There are here various literary associations that have either languished or failed to reach the distinction they both deserved and desired, for the

want of close alliance and mutual support. ‘Union is strength’—and on the broad foundation, now laid, these various institutions have already become so far united, as to acquire strength themselves; while at the same time, they furnish a great amount of means to the University which unites them, by which it can enlarge and hasten its usefulness to the community. The Lyceum of Natural History, with a promptness and unanimity which have always characterized its proceedings, led the way in this important movement; and has thus furnished a liberal endowment for improvement in that interesting department of knowledge. The Historical Society next followed, and has thus brought to the University a Library, which is invaluable to the Civil Historian. The Directors of the New York Athenæum have also unanimously resolved to accept of the proffer made to them by the University; and wait only for a vote of the Patrons, as to the amount of their capital which should be invested in books to enlarge their present collection, in order to conclude the contemplated union. It is believed too, that other Societies, actuated by an enlightened regard to their own usefulness, and the public good, will

follow these conspicuous examples; and thus may these various Institutions, which, however excellent in themselves, have lain hitherto like scattered or disunited columns, be erected into a Temple of Science, equally perfect and magnificent as a whole, and harmonious in the adaptation of its parts.

"Let it not be imagined, that these hopes, sanguine as they may appear, are wild and visionary. We indeed have acted, and we intend to act on the maxim, that 'if we expect great things, we must attempt great things;' and thus far, our attempts have been crowned with success, and our expectations have been realized. 'Rome was not built in a day;' and we have not been so unwise, and so little acquainted with the nature of our work, as to expect to create a University, complete throughout all its parts, in one or two years. We feel that we have yet much to do; much to do in adding increased means to the Institution; and also much to do in devising and maturing a system of government and instruction, adapted to the state and wants of our country. It is on these topics that we are desirous of having the views of such gentlemen as are here present;

and we have been induced to invite this meeting believing that we should both enjoy and bestow a benefit by the measure. Whatever knowledge any of us can throw into the common stock, must be for the advantage not of one Institution, but of all with which any of us may be particularly connected.

"In this age of the world, distinguished by what some men, in ridicule, and others in seriousness, term 'the march of mind,' it cannot be disguised that the interests of literature are somewhat jeopardized by the very efforts made to improve them. Innovators are not always benefactors, as the world has often learned by painful experience; and there is great danger, lest the spirit of reform, now so active, may sweep away many of the old and venerable landmarks which ought to be preserved. In our review of what literature has been, we should rather inquire, not what can be relinquished, but what can be usefully retained; and while we bring every thing to the test of practical utility, whether old or new, let us not forget that it is the most precious seed that is sometimes longest in producing its invaluable fruits. On every

subject, however, that may come before us, it is the general wish that all opinions should be freely expressed. If they collide, so be it. The collision is nothing more than that of minds honestly aiming at the same great end. Let every sentiment be advanced with the purpose '*valeat quantum valere potest.*' It is only by 'proving all things,' that we can 'hold fast that which is good;' and should we pursue the object of this meeting, with this frank and fearless spirit, the result cannot fail to be happy.

"Let me congratulate all who are now before me, that on so short a notice, our assembly is so respectably and numerously attended. We may view it as an earnest of His favor 'from whom all holy desires, all good counsels, and all just works do proceed;' and before whom we have united in presenting our prayers for His presence and direction in our deliberations. From the first, it was contemplated that this meeting should be introductory to others which should draw together in still greater numbers our leading men in the republic of letters; and judging from the auspicious appearance of this day, why may not science hereafter expect to have in our land her

council of Amphictyons, whose decisions shall become as venerated and as useful, as were those of the venerable sages, to whom Greece, in her best days, rendered an homage that was alike the glory of those who gave and of those who received it."

The Convention continued in session for several days with increasing interest to the last, and was the occasion of drawing out information and suggestions on the educational wants of the nation, which were at once published, and were subsequently acknowledged to be of valuable service both to the University and to other Seminaries of Learning.

Encouraged by these multiplying proofs of public favor, the Council proceeded to obtain a Charter from the Legislature. The Charter was granted with much unanimity, and as a first step towards organization, officers of the Council and a Chancellor were appointed.

When the Chancellorship was tendered to me, I was perplexed as to my duty by various considerations. It was my happiness at the time to be Pastor of a Church which had shown an attach-

ment to me, perhaps not often surpassed; and they feared that if I accepted an office requiring so much care, labor, and time, my attachment to them might be weakened, and my health, if not my life, be sacrificed by the weight of my duties in the double responsibility of Pastor and Chancellor. On the other hand, the friends of the University urged my acceptance, as I was familiar with the whole scheme of the Institution from its inception, and must be supposed to know how to carry out its several Departments to completion, and at the same time give unity to it as a whole. At length, with the understanding that I should be at liberty to retire from the Institution when organized and in operation, my friends in the Church consented to my acceptance of the Chancellorship; and at the same time, lest my health should suffer from labor beyond my strength, they kindly resolved to call an associate Pastor for my aid. With this understanding as to the duration of my labors in the University, I accepted the appointment.

There was another source of anxiety when I contemplated the duties and responsibilities of the office. Mere under-graduate instruction as taught in most of our Colleges was but a part, rather a small

part, of the scheme we had devised for the University; and one hundred thousand dollars was but a moiety of an adequate endowment. The question naturally arose, "Will the Public furnish the means of doing all we contemplated?" I knew that we had among the first patrons of the University some of the most liberal and noble-hearted men in our City, on whose continued co-operation and liberality we might rely to the end. But might not some sudden and serious commercial convulsion arise, which would impair the ability of even the most generous to assume new responsibilities; and might not others grow impatient if we should fail to secure new friends to the enterprise? Judging from his own generous heart, Dr. Wainwright, with those who sympathized with him, was sanguine. Mr. Gallatin, with the habitual caution of the man, was not so certain. As for myself, I could not avoid feeling some distrust; but I still cherished belief in our final success. My mind had always turned to a grant from the State as a means of giving increased confidence to the friends already enlisted in our cause, and of awakening a more general interest in our welfare. I was greatly encouraged by conferences which I had

with the various State Authorities, and the final and unanimous conclusion was to make a beginning. Accordingly, in the Autumn of 1832, Professors were inaugurated to fill the following Chairs, viz. :

Evidences of Revealed Religion.

Intellectual and Moral Philosophy and Belles Lettres.

Mathematics and Astronomy.

Natural Philosophy, Architecture, and Civil Engineering.

Chemistry, Mineralogy, and Botany.

Sculpture and Painting.

Greek and Oriental Languages and Literature.

Hebrew Language and Literature.

Latin and Greek Languages and Literature.

German Language and Literature.

Spanish Language and Literature.

Italian Language and Literature.

French Language and Literature.

Lecturers were also announced as having been appointed by the Council, on

History, Geography, and Chronology.

History of Commerce, Agriculture, and Mechanic Arts.

Sacred Antiquities.

Physical Astronomy.

The Rev. Dr. Milnor acted as President of the Council at the ceremony of Inauguration, and at the same time delivered the following pertinent Address:

“In performing, Fellow Citizens, the duty which has been devolved upon me by my respected Colleagues in the Council of the University of the City of New York, it will not become me, nor would I presume to anticipate that full exposition of the merits of this interesting enterprise, which will be made by its presiding Officer.

“Its objects, and the mode of their accomplishment, fully as to principle, and with a sufficient degree of clearness and precision as to the details of its intended operations, have been stated in various successive publications. Those to whom have been confided the incipient labors of the undertaking, have been desirous that the most intelligible and frank explanations of their views and intentions should be placed before the Public. Since the constitution of a responsible Council by

the suffrages of the Contributors, the members of that body deemed this to be required, by duty to their constituents, and respect to the great community on which this Institution rests its hopes of success.

“The developments thus made have exhibited it as a design of a far more comprehensive character than this metropolis has yet witnessed. The amazing and constant increase of its population, the growing desire of many in all classes of society for intellectual culture, and the immense advantage of multiplying facilities for the scientific, literary, moral, and religious instruction of the young, led to the formation of the liberal and enlarged plan of a University, whose arrangements should be liable to no just exception on the part of any, and should accommodate the wants of all. With no invidious or unkind feeling towards existing Seminaries of Learning, it was thought practicable to furnish in various departments of the same institution, young men whose intended pursuits in life might be considered not to require the acquisition of classical learning, with the means of a thorough education in other interesting branches; and such whose inclinations, talents, and expectations might

lead to desires more extensive, not only with the portion of learning usually dispensed in colleges; but, if desired, with that more exalted measure of attainment, especially in classical studies afforded by the most eminent Seats of Learning in the transatlantic world.

"So powerful has been the impression on the minds of many that this City should possess a Seminary formed on so grand a scale, and that the munificence of its favored inhabitants would speedily supply the funds required for its erection and support, that, in humble dependence on the Divine blessing, it has been determined, even with a subscription rather commenced than completed, no longer to delay the actual commencement of its duties. However expedient it might have seemed to postpone this measure until the erection of the Edifice, which will ere long accommodate its labors, and ornament our City, there has been indicated an impatience in the public mind for a beginning of the work of instruction, to which the Council is now happy to have it in its power to yield. We desire to be grateful to Him on whose favor this and every human undertaking depends, that we have been able to surmount many difficulties, and



especially the interruption of our efforts by the prevalence of epidemic sickness. Whether it regard the character desired in Professors, the sufficiency in number of pupils ready for matriculation, or the accommodations requisite for the instruction of our classes, we have reason to believe that the wishes of our patrons will be happily met. We are persuaded that if high moral and literary qualifications in Professors, a faithful attention to their duties, and a careful, unremitting oversight on the part of the Council, will secure the approbation of a liberal and enlightened community, we have reason to entertain the most sanguine hopes. On one subject connected with this great design, I trust I may be indulged one or two remarks, before I proceed to introduce to this respected audience, the Gentlemen who are to sustain the rank of Professors and instructors of the youth committed to the charge of this University.

"If the advancement of the interests of science and literature be a subject of great concern to the lover of his country, if he be a Christian Patriot, his gratification will be enhanced in proportion as efforts for that purpose are conducted under the sanction and obligations of religion. Instead of

deriving pleasure from seeing Seminaries of learning rising up with a professed independence of this essential property, or a doubtful estimate of its importance, he would see in every such attempt a machinery calculated to undermine the very foundations of human happiness, and aim a destructive blow at the best securities of national liberty, and social peace and order. Contemporaneously, therefore, with the earliest movements in that undertaking, to the active prosecution of whose duties this evening's exercises will be the introduction, its originators contemplated its being made, not a sectarian but a Christian University. All the measures preparatory to its organization have been conducted with a steady view to this principle. Without tendering the most satisfactory assurances for its maintenance, we would not presume to look to a Christian Community for countenance and aid. While the provisions of the Charter of the University guard with sedulous care against the predominance of any particular Denomination in its affairs, and its instructions will have no reference to the existing varieties of polity and doctrine, it will hold up with unshaken firmness a Standard against Infidelity, and encourage its pupils in the acquisi-

tion of a Christian hope, and the practice of the duties of a Christian life. By imbuing their minds with the well-grounded claims of the Sacred Scriptures to their full belief, by the introduction of the Bible as a Classic, and so conducting our students to a knowledge of its incomparable literature and interesting antiquities, and by exhibiting its contents as furnishing a divinely revealed rule of human duty, and the only guide to happiness beyond the grave, we hope to be continually found auxiliaries in the cause of Christianity, and instruments in promoting its desired influence upon the hearts and lives of men. Our University, we trust, will exhibit the entire practicability of uniting as full a regard to the claims of piety as prevails in any of the literary institutions that adorn and bless our favored country, with an entire avoidance of infringement on the peculiarities of any of the Sects, into which it is divided. It is not our province to condemn the establishment, where it is deemed expedient, by particular Denominations, of Institutions having more or less in view the promotion of their own immediate interests. But it is believed entirely possible, nay, pre-eminently desirable, that in an age distinguished for so much

generous feeling and united effort among Christians, there should be, in such a wealthy, rapidly improving Metropolis as ours, at least one great Institution of the kind now commanding itself to public support, framed on such catholic principles as to offend the predilections of no candid mind, and yet essentially subserving the practical ends at which it professes to aim. We have confidence in this well designed experiment. We think it worthy of universal approbation; and under this persuasion, solicit for it your co-operation and your prayers. The full organization of all the contemplated Faculties has not yet been effected; but the progress made in a work so arduous and delicate, will, we trust, evince no remissness on the part of the Council in their efforts to present our University, at its outset, in the most advantageous light possible to a discerning Public."

The following Address, which I had been appointed to deliver on the occasion as a response from the Professors to the Council, exhibits views of the Executive Officers, when taking charge of the Institution, which were considered at the time as both important and seasonable.

MR. PRESIDENT AND MEMBERS OF THE COUNCIL:

The rise of a University in the midst of any community creates an important era in its history. It must be felt, for good or for evil, in all the interests and relations of society, whether civil or religious. If its foundations are wisely laid, and the superstructure wisely raised, and if the whole is animated by that living Spirit which was seen moving the wheels in the vision of the prophet, such an Institution becomes a fountain of health and safety to the public mind; and coming generations will call the memory of its founders blessed. Such have been the views of cities and countries in the Old World which have been most distinguished both in arts and in arms. When Leyden had sustained the memorable siege which rendered her a theme of praise and wonder throughout Europe, the Prince of Orange, it is said, was carried from his sick-bed to the heroic city, that he might bestow on the inhabitants a boon which it became a Prince like him to give, and a people like them to receive. He offered them the choice of either freedom from taxation, or the establishment of a University. They wisely chose

the latter, and the renown and intelligence which it brought to their city showed the wisdom of their choice. We may very properly add, it was in the University of Leyden that many of those divines and statesmen who have contributed to lay the foundations of our own City, were educated for usefulness and fame.

There are circumstances, however, connected with the commencement of the Institution which has assembled on this evening that are peculiarly interesting and momentous to us as a Community. Every individual who is called to act in the theatre of life must expect to pass through a period which is a crisis in the formation of his moral and intellectual character; and just according as a propitious and powerful influence is then exercised upon him, will his future career be happy, if not brilliant. It has been cogently, though perhaps quaintly said, the youth is father to the man; and if the faculties of youth are not moulded and formed aright, before they have stiffened into the rigidity of manhood, reformation always is rare, and never is complete.

The same is true of Communities. Change is a law of their being also, and they pass through all

the stages of it, from youth to manhood, and from manhood to age. If, in early life, an influence is exerted on them which tends to liberalize and enlighten the public mind, and to infuse into it those healing and elevating habits of thinking and acting, which acquaintance with the truths of science and revelation alone can impart; we should see arise before us cities and countries combining all the delicacy and beauty of the Grecian age, with the strong and enduring worth of a better, because a Christian era.

The most casual observer must see that our City has arrived at this crisis in its history. It is now not only in its youth, but a youth much overgrown for its years. It has shot up with a rapidity that defies calculation, numbering in its population, multitudes from every quarter of our globe which are not yet assimilated into a common character or animated by a common spirit. Our intellectual character is yet, in a great degree, to be formed; our community is yet in that plastic state in which it cannot remain long, but must soon become set either to our honor or dishonor.

Who then does not see the great importance of the intellectual and moral cultivation that should

now be bestowed on this city, the great Metropolis, not only of this nation, but of this western world? Evils that may fasten upon us now in the short space of a day, may require the labors of centuries to remove; for they would grow with our growth and strengthen with our strength. And for the same reason, is every taste and habit of moral and intellectual improvement, that may now be formed, of incalculable worth to us. They will become identified with our being, and be lost only when we ourselves shall be no more.

Hence the importance of an Institution like this, and at this time—an Institution that is designed to unite in cordial fraternity with others in giving a new impulse to the spread of knowledge, and in carrying the literary character of our country to maturity and perfection.

We are aware that broad and enlarged as our scheme of instruction is, it has been thought by some impracticable, to lie beyond the age and circumstances in which we are placed. So has it always been said by some men concerning every thing new and great. So was it said of Columbus, when he embarked in the discovery of a New Continent. So was it said of Fulton when he first

attempted navigation by steam. So was it said of Clinton when he identified his name with the Great Western Canal. But what has the result proved? There are men who seem born to be doubters, and who must be left to labor in their vocation. But there are men also of ingenuous and honorable minds, who may have questioned the seasonableness and practicability of this enterprise, who will be glad to learn, as they see its progress, that they had been in error, and who will be the readiest to own that now is the time which calls for a University like this, and especially entitles it to their confidence and co-operation. Such accessions to its friends, we are happy to say, it is daily making.

But in order the more fully to satisfy the public mind, it is proper on the present occasion, to show what are some of the principal features of the Institution which is now presented to them.

As to its religious character, it is Christian, and is taken from the broad foundation of Christian truth as revealed in the Bible. It is not Sectarian. There are men who perhaps would call it so, for there are men with whom every thing is Sectarian, but infidelity and irreligion; with whom the Bible

is a Sectarian Book, and the Most High Himself a Sectarian Divinity. "*Non tali auxilio nec defensoribus istis,*" is this Institution to rise and to be sustained. With their present views, we neither court their approbation nor expect it, much as we may desire to benefit them or their sons. But in the eyes of a vast majority of an intelligent community like ours, it is well understood that sect is one thing and Christianity another; and the line of distinction between them is every day becoming broader and deeper. Accordingly, while the University will do nothing to subserve the objects of sect, and respecting which good men will differ and will agree to differ, yet does it avow its purpose distinctly to hold up the Bible as the inspired revelation of God's will, to hold up its moral law as the only rule of duty, and its Divine Author as the only hope of a lost world.

In one respect, I may say, it intends to go farther than is usual on sacred ground. As a classic containing examples of the most correct and perfect taste in letters, and as a depository of learning in which the stores of science lie embalmed and consecrated, the Bible has not been sufficiently a subject of study in many of our seats of

learning. I have no doubt this is one reason why so many of our learned men have either rejected the Holy Book, or have regarded it with entire indifference. In the halls of science where their minds were formed, they saw it treated too much as a book that was to be laid on the shelf, and they had been led to condemn or neglect it without examining it. Whereas, had they been carefully instructed in even the literary excellencies of the Scriptures, they might have learned in those tints of glory which adorn the bow of promise, to revere the hand of Him who made it and who spread it forth.

In this and in other ways, will the University aim to combine the salutary influence of religious knowledge with the enlargement and cultivation of the mind in the wide field of science and of letters. And without this influence superadded, do what we may to impart knowledge, we do more evil than good both to our students and the world. The intellectual powers of the greater part of mankind lie comparatively dormant from the cradle to the grave. But when you educate the man, when you awake and elicit his faculties, you have aroused powers that will be ceaseless and irresistible in

their action ; and I can imagine no state of society worse than where a community becomes knowing, acute and active, and yet destitute of the restraints and directions arising from moral cultivation. You may create stars in such a firmament ; but like the star in the Apocalypse, when they fall into the fountains of health among men, they turn them into wormwood and death. You may raise up Samsons, but they are Samsons without eyes ; and though in their gigantic strength they may work wonders, yet will they be wonders of ruin and desolation, alike destructive to themselves and to all within their reach.

Such are our views briefly expressed on this important subject, and in accordance with which we intend to act. For, while as the friends both of religion and of civil power, we deprecate every approach to a union of Church and State, yet do we view the alliance of Religion and Learning as indispensable to the well-being of both.

The place to be assigned to Classical Literature, and how it is to be cultivated, next demand a few observations. You are aware that on this subject, a discussion has arisen that is absorbing more and more of public attention in the world of letters.

Much as the Heathen Classics are to be admired as models of composition, for their lucid arrangement of thought, for their purity of diction, for their command over every power of the imagination and the heart, yet are they debased by such gross immorality, such wild and yet insinuating denials of the true God, that it begins to be questioned whether there is not more evil than good derived from the study of them. There are those, I know, who can affect to despise this question, and whose constant cry is, "Great is Diana of the Ephesians,—Great is Diana of the Ephesians," and is uttered with as much intolerance and impatience as were manifested by the Ephesian multitudes in the days of the Apostles.

But the question still must be met, and it is one of the good indications of moral feeling in our day, that it has been raised. It is not denied that the minds of our youth have been improved by the study of the Classics; nor do I think it would be desirable to seal up these Castalian fountains, forbidding students to approach them. But that evil has resulted from these polished authors of antiquity as they are too generally studied, is a fact that cannot be denied; nor is the evil the less because

not developing itself at once on the moral feelings of our youth, or not plainly perceptible when it first influences the heart. There is a reflected light diffused from Christianity that influences silently many who are not really Christians, but who live in constant contact with its truths; and in like manner there is an influence from the pages of Heathenism that bewilders and overpowers the moral feeling of the youth who is brought into habitual contact with them, though he may not feel it at the time. But as in their case the seeds of truth unfold themselves in after life, and produce fruit "some thirty, some sixty and some an hundred fold;" so in the other case, the serpent which had crept into the heart, concealed beneath the flowers of Parnassus, after a while raises its Hydra head, and poisons the bosom in which it had lain dormant.

What then is to be done in the case? it is asked; and I have already answered, I am not prepared to say that these writings of antiquity should be shut out from our Schools or Colleges and Universities. This would be like rejecting from our edifices all the beautiful orders of architecture because formerly employed in decorating Pagan Temples. Nor am I prepared to say that

the time has yet come, as some have declared, when we should reverse the order in which Languages are usually studied, leading our students through Hebrew, Greek and Latin, instead of directing them through Latin, Greek, and Hebrew. But this we avow, and thus far do we go most confidently: In arranging a system for Classical education, it is of infinite and special importance that every man who is entrusted with this Department of instruction should not only be a ripe scholar, but he should also be imbued with a spirit of piety, and well acquainted with the great and cardinal truths of Christianity; that he may thus be qualified to disinfect the atmosphere through which he leads his pupils, poisoned as it is with worse than Roman malaria. Under such guidance we will not so much fear to put a Virgil, or a Horace, or a Juvenal, or a Lucian, or a Pindar into the hands of our youth; for these writers may thus be disenchanted of those dangerous fascinations which are most calculated to mislead; they may thus be employed to benefit the mind and form the taste without corrupting the heart; and their very defects be made of service to set forth in strong contrast the unalloyed excellencē of that one Book which is

first and alone in matter and in manner. In this way it is the design of this Institution to form Classical scholars, and with a view of giving such a scholarship a very prominent place in the system it has adopted, the Department of Learned Languages is so arranged and filled as to combine the training in the Classics commonly given in our Colleges with that higher exegetical instruction in Classical Literature, which is given in many of the Universities of Europe.

Had I time, I would dwell at some length on the importance which the University will attach to Mathematical and Physical Science. Not only do we live in a practical age, but we dwell in the midst of a practical Community. Hence have we felt it incumbent upon us to make wide and extensive provision for instruction in the useful arts. To be useful, is our great object, and while we are far from proscribing the polite arts as of no utility, they should not be allowed to throw into the shade those which contribute more directly to the wants and convenience of man. But while for reasons which are sufficiently obvious, we have been desirous to afford every facility for acquiring the knowledge which ministers immediately to the

practical purposes of life, there are reasons why we have been particularly anxious that if our youth are led into the field of Physical Science at all, we should give them instruction which will be thorough and full. A smatterer in any thing is despicable; but a smatterer in Physics is both dangerous and despicable. It is in these very fields of knowledge, the field of the Astronomer, of the Chemist, the Mineralogist, the Botanist, the Geologist, in which by constant converse with nature, men ought to be led "from nature up to nature's God," that we too often find science perverted to shut out our Maker from His world and from the minds of men. Divine or revealed truth has nothing to fear, but much to hope; nothing to lose, but much to gain from deep and thorough investigations in Physics; and if men would look long enough and deep enough into the laws which govern the material world, they could never be inclined to array the works of the Creator against His word.

There is a much closer affinity between sciolists and sceptics than is generally imagined.

But there is still another reason why we are so desirous to carry the study of natural science to an

elevated standard. It is taken from the character of our country. Nature is always true to her own sketches. She never draws outlines that deceive, but makes the filling up to correspond with them. Who then can look on the broad and majestic rivers, and the high and lofty mountains that distinguish the face of this Continent, without concluding that beneath the surface are treasures of corresponding richness and value. And yet how little has been done to explore and to improve them. It is but of late that the public mind has been turned toward the subject, and now when individual munificence is beginning to act and to provide the means for discoveries, how desirable that our Seats of Learning should provide men ably and extensively versed in the whole range of natural science for the labor of exploring and bringing to light the hidden treasures of our mountains and our valleys. There are mines yet lying undisturbed in their bosoms, more precious than the mines of gold and silver from which the cupidity of other nations have drawn so largely; and we fondly anticipate the day when to this and other Literary Institutions of the land, our Statesmen will look for men who are to unlock her treasures of wealth

to the nation, provide increased employment for her enterprising spirit, and make earth, air, and sea all furnish fresh and enlarged tribute to the comfort, the safety, and the happiness of man. What a glorious day will that be, when the light of Heaven's truth and favor shall shine over all our Seminaries of Learning: and

“As the web that's spread beneath the sun
Grows pure by being purely shone upon,”

they shall thus be freed from every source of moral pollution, and in their turn become fountains of health and life; when parents will look to them not only as schools for the instruction of our youth, but as Sanctuaries for their preservation from evil; when our rulers will view them as nurseries of the nation's strength; and when they shall be multiplied and spread abroad from border to border of our land, as stars in a new firmament of knowledge.

The Professors had no sooner opened their courses of instruction, than classes were formed exceeding our expectations in the number of students, and which soon entirely outgrew our accommodations. For as yet we had no building of our

own. We had depended on apartments in one building after another as we could best find them, and these by no means adapted to our wants. Of course the subject of erecting an edifice for ourselves necessarily soon came before the Council. The measure was farther recommended by the consideration that the patronage of the State could be more readily secured, when it should be seen that we had a local habitation as well as a name; and indeed we all felt that until this object was accomplished, the Institution could not possess that aspect of stability which was necessary to secure lasting patronage from either private or public munificence. The sentiment also was general that in order to secure the liberality of our citizens, we must place before them a building that would correspond with the prevailing taste in architecture, and that it would be more difficult to raise means for the erection of an edifice on a small and inferior scale, than for one more costly but better adapted, both to our own convenience and the ambition of the public. A plan was accordingly adopted for the building which now stands as a memorial of the liberality then shown by the friends of the Institution.

The corner stone was laid in the summer of 1833 with appropriate ceremonies, and in the autumn of 1835, we entered the new edifice under auspices in every respect encouraging.

Several new Professorships had been filled besides those introduced at the opening of the Institution, and the increasing number of students found ample provision made for their instruction.

The various and diversified Departments of the University, so far from colliding or interfering with each other as some had feared, were seen not only to harmonize together, but also to minister to the strength and efficiency of each other and of the whole Institution. The edifice had the approbation of those who had been our patrons from the first, and enlisted on our behalf many new friends; and believing that the time had come to justify an application to the Legislature for a grant from the State, it was laid before them. It met with a favorable reception. The enlarged scheme of instruction embraced in the plan of the University, furnished a strong argument with the Legislature to grant us an endowment from the State Treasury as a fitting use of the public funds, and they accordingly granted us a yearly appropriation of six

thousand dollars, besides a share in the Literature Fund, amounting to at least one thousand dollars more, to be continued for five years, and until otherwise ordered.

The endowment from the State came at a very seasonable period. The Act was passed and the first payment made, just before one of those periods of wide-spread pecuniary disaster which have sometimes overtaken our City. The years of 1837 and 1838 will long be remembered in New York. Men who had spent lives of honorable industry to accumulate fortunes, saw the whole swept away from them in the course of a few months; and friends of the University bore their share in the general calamity. But encouraged and strengthened by the appropriation from the State, although the times were trying, they were met by a display of new liberality. A careful investigation was made to ascertain the amount necessary to meet existing demands which called for payment, and also to enable the Institution to maintain the various courses of instruction already introduced, and the sum required was at once raised, chiefly by the early and tried friends of the University; and the Institution, as was supposed,

placed beyond the reach of future pecuniary embarrassment.

In the mean time I began to feel that the cares and labors through which I had passed during the last eight or nine years, had made their mark upon me. The internal affairs of the University in its different departments required constant and careful supervision. Though faithfully aided by members of the Council, yet much of the labor in raising funds to meet the exigencies through which the Institution had passed came upon me, however reluctant I felt to bear it. I had also in this eventful period in the history of the City, another burden to carry. In the memorable fire of 1835, our church in Exchange Place was reduced to ashes. The folly of rebuilding on the same site was so obvious that no one wished it to be done; but the question then arose, where should we go? Part of the congregation still lived at or near the Battery, and a part had already moved up town. As was natural, each wished the church when rebuilt, to be placed in their own neighborhood. No pastor attached to his people can see questions of this kind arising in his church without anxiety as to the result; and during the period when the

accumulated cares and labors growing out of my relations to the church and the University were pressing upon me, my friends, especially my medical friends, perceived that my health was suffering before I was conscious of it myself. I shall never forget the serious look of several physicians who assembled in my room one morning without my knowledge of their purpose, and when I asked to what I was indebted for the pleasure of seeing so many of them together, they told me they had come to save me from the grave, and then assured me that I must detach myself from some, if not all of my official duties, at least for a time, or sink under the burden I was carrying. I felt that I was bound to listen to advice so seriously and so kindly given; and it was not long before I became conscious that it had not been given too soon. Symptoms began to show themselves which convinced me that duty to myself and my family required me to lessen the amount of my labors, and of course to retire from the church or the University. On no account could I entertain the purpose of severing my connection with the church as it was then situated; and although the University had not yet reached that stage of devel-

opment to which I had hoped to see it carried before my retirement from the Chancellorship, enough had been done to show what could be done; and I felt constrained to request the Council to appoint my successor. Several of its members earnestly opposed the idea of my resignation, and urged that I should take a period of relaxation and go abroad. My medical advisers thought differently, and advised that I should free myself from care as well as from labor. After consultation, we fixed upon Theodore Frelinghuysen, Esq., as the man whom we would elect to take my place; when I transmitted my resignation to the Council, and it was accepted. My communication to them and their action upon it was as follows:

UNIVERSITY OF THE CITY OF NEW YORK,
February 11th, 1839.

TO THE HONORABLE THE COUNCIL OF THE UNIVERSITY OF
THE CITY OF NEW YORK:

GENTLEMEN:—It is probably recollected by the Council that I made a communication to them in June last, stating that several medical advisers had urged me, not only to take a respite from my public labors, but to sever myself for a

time from the scene and associations of my present employment by going abroad. This advice I then felt it my duty to follow, and accordingly proposed to surrender my office as Chancellor into the hands of the Council.

Obstacles which are well known imposed upon me the necessity of deferring the execution of my purpose. These are now successfully surmounted, but the same reasons for taking a period of relaxation yet exist, and in still greater strength. I am advised also, that in order to derive permanent advantage from the contemplated suspension of my labors, such arrangements should be completed as will secure me against that accumulation of official responsibilities which I have borne for several years past. I accordingly feel constrained to renew the proposition formerly made, and to ask the action of the Council upon it by the appointment of a successor in the Chancellorship, as soon as they shall judge convenient and suitable arrangements can be made for carrying it into effect.

The Council, I trust, will not consider me as relinquishing any of my feelings of interest in the Institution. My intimate connection with it from

its origin will not allow it to fade away from my affection and my sympathies. But it has been well understood by many of my friends, that my object, from the time of my appointment, has been rather to co-operate with the Council in founding and organizing a University on a scale commensurate with the wants of the country, than to continue at its head after it should have been brought into complete operation. This object I consider as mainly accomplished. The Faculties of Philosophy and Letters, of Science and Arts, and of Law, are now fully organized, and the Chairs filled with able professors successfully prosecuting their respective labors. And although unexpected delay has taken place in completing the Medical Faculty, yet the extended system of instruction according to which the Professorships have been arranged, has been maturely weighed, and is now finally adopted; and I hope that ere long this department of the University will be brought into successful action, and in a manner that will be of essential service to the cause of medical science.

Besides other means which have been provided for carrying out the objects of the Institution, the

building for its accommodation is now completed, and is alike ornamental to our city and admirably adapted to its purposes. An endowment has also been obtained from the State, which enables the Council to carry forward the business of the University, and yet not to allow its ordinary expenses to exceed its ordinary income; and I feel assured that in this state of things, the friends of learning will carry out successfully the system of measures now adopted for paying off the floating debt. I have always been persuaded that when the late disastrous times should have passed away, a proper application to the public authorities and to liberal individuals, would obtain the pecuniary aid which is requisite to secure the stability of the Institution.

It is now more than eight years since I had the honor to receive the appointment to my present office; and in surrendering it into the hands of the Council, after a connection with them during such a length of time, I feel it but just, both to them and to myself, to express my cordial gratitude for their undeviating kindness and support in the discharge of my official duties. Amidst all the labors required of me in the prosecution of our

arduous enterprise, I have been sustained with a magnanimity and fidelity which can never be forgotten.

With ardent prayers for the blessing of God upon the Council, and upon the Institution itself in all its departments, I have the honor to be, with sentiments of sincere and affectionate consideration,

Yours very truly,

J. M. MATHEWS, *Chancellor.*

I may be pardoned for adding the minute embodying the reply of the Council. I value their testimony the more highly as it came from those who had been my counsellors and fellow-laborers from the time when the establishment of the University was first contemplated. My communication was referred to a committee, who reported.

“That they have embodied the views entertained by themselves, and which they deem proper to be expressed by the Council upon this subject, in the form of resolutions which they recommend for the adoption of the Council.

“*Resolved*, That this Council have learned with

deep regret, that the retirement of the Chancellor from the station he now occupies is rendered necessary by the state of his health, and they sincerely hope that the proposed relaxation of his labors will result in his speedy and complete recovery, and in prolonging his valuable life.

“*Resolved*, That the resignation of the Chancellor be, and the same is hereby accepted, and that he be requested to continue in office until a successor shall be appointed and shall enter upon the discharge of the duties assigned him, at which time the said resignation shall take effect.

“And whereas, on this occasion, it is peculiarly proper and demanded by justice to the Chancellor, that this Council should express their opinion of his character and services as the Head of the University; therefore

“*Resolved*, That in him they recognize its projector and principal founder, and the author of the enlarged and liberal system of education upon which it is based; that ever since his connection with it as its first officer, they have been the witnesses of his zeal, devotion and sacrifices to promote its best interests, in rearing the University edifice, and in other means of advancing the cause

of science and learning; that they have always had entire confidence in his integrity, fidelity, and singleness of purpose; and that, in the judgment of the Council, for these and other services rendered to the Institution, he is well entitled to the gratitude of its friends, the public, and posterity.

“And, as a testimony of the respect entertained for him by the Council as a body, and as individuals, be it further

“*Resolved*, That the Chancellor be requested to sit for his portrait to some artist to be designated by himself; that the same be placed in the Library of the University; and that the expense of taking the said portrait be contributed by members of the Council.

“This report having been read, was unanimously adopted.”

The Council having so requested, I remained in office until the following summer, when my successor was inaugurated.

Such is a brief view of the University of the City of New York, as to its origin, its early history, and the plans designed for it by the men who brought it into existence. Our design was to

create a University—a University, not merely in name, but in reality and truth, in which the widest range of liberal education should be provided and sustained ; a University framed on a scale adapted to the wants, not simply of our city, the metropolis of the western world though it be; nor simply to the wants of our State, Empire State though it be; but to the wants of the whole nation, and drawing to its halls, students from all parts of our country. Nor was it to be a University cast after the model of Institutions abroad, which, however venerable for age, are sometimes defaced with the rust of indolence and inaction, and burdened by usages that are antiquated and worse than useless; in which, of course, there is much to unlearn and undo before the way is cleared for what is better and wiser. But it was to be a University adapted to the age of activity in which we live, to the untrammelled thought and lofty purposes of the nation to which we belong, and which, from its outset, should have the advantages of a clear track before it as it pursued its way.

To the liberal minded men who formed the convention to whom we submitted the scheme of the Institution, it furnished no objection that it

bore an aspect somewhat new. The convention included men distinguished for their sage wisdom and their long experience in the world of letters. They believed as we believed, that the time has gone by when self-styled conservatives can affect to smile at progress. Progress is the word of our age, as it has been of every age which promised good for the future. The first spread of Christianity was an age of progress. The reformation of religion and learning from the delusions of the dark ages was an age of progress. Nothing in our world is stationary. Every thing created is constantly going either backward or forward, is in a state either of improvement or decay. It is so in the products of the earth, and in every power or faculty that belongs to man himself. No wise man, then, will cling to every thing that is old, simply because it is old. An Egyptian mummy is very well in its place, as a mummy; but we would be far from keeping it in our drawing room, when we could obtain in its stead a statue or a bust from the hands of a Canova or a Greenough. We would rather leave the old thing in its crypt, to be examined by the curious lover of relics who has nothing else to do.

Such mouldering antiquities, however, are not the worst things in our world. So far as we know, they have inflicted no evil on their generations. But there are enormous abuses which are the growth of time—abuses in States, in Churches, and in Seminaries of learning ; abuses which have become oppressive and injurious wrongs upon the human race ; and it is our privilege to live at a period when many of these grievous enormities, whether civil, religious, or literary, are shaking and tottering toward their fall. Not a few of them, indeed, have fallen already. The nations of the Old World feel the spirit of reform and change becoming stronger and stronger within them ; and much that we have seen of thrones overturned, and aristocracies sinking from their once high estate, is but the beginning of the end. Cloisters and the mosques of superstition are no longer able to keep their doors barred against the progressive and inquisitive spirit of our day ; and when we have found our way within, and see the hollow deceit which had held the world so long in spiritual bondage, we come forth animated with new zeal for the spread of an intelligent and life-renewing faith. The shrines

of learning, too, are made subject to this same spirit of scrutiny, which goes on weighing every thing before it in the balances of truth and right. Eved Oxford and Cambridge, though surrounded with thousands of hallowed memories, having with their untold wealth, too long confined their highest prizes to faultless Prosody or speculative Mathematics, now find the hand of the Reformer reaching them, and requiring them to give an account of their stewardship. Indeed, all the oldest seats of learning are gradually approximating a state of transition, or have already entered it. Science throughout the civilized world is required to lay aside her stateliness, and to come forward, and even stoop down to see what she can devise and do for the practical benefit of man. The loud and earnest cry of Bacon when he asked, "Is knowledge ever barren?" begins to be heard far and near, among the high and the low; and in no land on which the sun shines is the cry so loud, so earnest, and so prolonged as in our own. The nation has risen up, and conscious of her giant strength, though yet in her youth, she has announced to the nations her lofty purpose to create a new era in history: a new era

in the knowledge and assertion of civil and social rights; a new era in the wider extension of an education that will liberate, elevate, and stimulate the whole mass of mind in a nation, qualifying them both for self-government and self-protection; a new era in the cultivation of science by scientific men, giving them both the will and the means to discover the yet secret powers of every element in nature, and to draw them forth in new applications to the service of man.

See what she has already done with that subtle and most powerful element, the electric fluid. One of her sons first chained it to a rod to protect our lives and dwellings from its deadly stroke; and another has tamed down the once-dreaded thing, that seemed powerful only for evil, and has made it the obedient messenger to carry our thoughts around the world with the speed of thought itself. If I mistake not, electricity has only begun to do its destined work. Our all-wise Creator makes nothing in vain. He never wastes his own workmanship. He sees the end from the beginning. He adapts means to their ends. Nor can I suppose that He would have given such surpassing power to that wonderful agent, if He

had not designed it to accomplish more wonderful results than we have yet seen. May not the day be coming, perhaps be at hand, when, with an increase of safety, and with an economy of time and cost as yet unknown, it will impel our ships across the ocean and our cars on the railroad; when it will drive the press that prints our books; when it will effect new wonders in agriculture, as in every thing else, and will produce rich crops from soils now abandoned to barrenness and desolation? And as it was under American mind that lightning received its first schooling, is it not reasonable to suppose that it will finish its education under masters of the same nation?

What is true of the electric fluid, may be also true concerning other powers of nature; for, notwithstanding all that has been done by science in her deepest investigations, we are yet only on the surface. Fire may yet be extracted from mountains of ice, and the frozen mass thus made to liquefy itself. The very Upas-tree may yet be made to furnish a healing antidote to its own deadly poison. The noxious vapors now ascending from the putrid mass, may yet be turned into a channel that will minister to the health which they are now so

powerful to destroy. But if in such achievements for public good, the elastic, ever active, indomitable genius of our country is either to take or keep the lead, she must have Institutions of learning and science that will dare to step beyond the usages of past centuries; that will quicken the minds of her sons to invent, to explore, to test every thing that the Creator of earth, air, and sea has placed within their reach; Institutions embracing a sphere of instruction that leaves no one branch of Science or of Letters to stand alone, isolated from others that would tend to their mutual improvement if united; but in which all may be grouped as in a bright constellation, where every new star that is added renders the whole sky the more brilliant and heavenly.

And if the nation needs such a seat of learning to develop her intellect and to prepare her to run the race set before her, where can she plant it with so much advantage to all she would expect from it, as in the city of New York? For its proper growth and expansion, as I have described it, its teachers and its taught must have ready access to vast libraries, where they can converse with both the dead and the living; and to rich collections

from nature and art, where they can survey both the various productions of the Almighty Creator and the works of human skill and contrivance. It must also be embosomed in a community where man can have free intercourse with man, where man comes into collision with man, where man can co-operate with man, where man is the study of man. It must have the bodily diseases and social wrongs of all climes and nations brought within its observation, that it may give opportunity to study their nature and origin, and how they are to be remedied. It must have a living cosmorama constantly around and before it, exhibitions of men in the widest universality, universality of pursuits, universality of tastes, universality of condition and character. So much the better if, within the walk of an hour, we could meet with men from a score of different nations, speaking as many different languages, governed by as many different instincts and objects. All these advantages should enter into the field of a University doing the work of the day and of the land in which we live.

I need not say how, in these respects, New York outstrips all other cities of the western

world, and is every year leaving them more and more in the distance. Her wealth increases faster than sobriety is inclined to count it; and even when mines of gold are discovered on the shores of the Pacific, the treasure must first be poured into the lap of New York before it circulates through the nation. As a consequence of her facilities for the accumulation of property, she is fast becoming the increased abode of keen-sighted, far-seeing men, who impart more or less of the tone of their own spirit to every class of our inhabitants. With her numerous libraries, with her various museums, with her swarming population, she sees choice minds of the land among her divines, her lawyers, her physicians, her men of Science and Letters—all of them tending, in their various spheres, to carry the intelligence of the city upward and onward. Through the great arteries that branch out in all directions from her as the heart of the nation, she has a free communication with every part of our vast country, drawing to herself whatever it can yield, and which tends to build up her own greatness; and with the wide Atlantic, bridged as it is at her very doors by our noble steamers, she finds herself in daily intercourse with

the best intellects of the Old World; and as they pour their richest wisdom into this new hemisphere, she has the first of it, before it passes beyond her, or into the hands of others.

I cannot well conceive of a place with higher advantages than these for such an Institution as the University of the City of New York was designed to be by its founders; nor should I dismiss the subject on which they bestowed so much time and thought, without a tribute of respect to the memory of some of them now in their graves.

Mr. Gallatin had been long in public life and was widely known both at home and abroad. He was greatly distinguished for fertility of mind. While acting with his friends Adams and Clay as commissioner at Ghent to form a treaty of peace between England and America, difficulties frequently arose in the course of the negotiations which seemed insurmountable. It is said that Mr. Gallatin, after a brief interval, could always suggest some new measure or present some new aspect of the chief question which furnished a new starting point, while Mr. Adams, from his extensive information, would often say more in favor of Mr. Gallatin's plan than Mr. Gallatin could say

himself; and Mr. Clay would follow up the whole with some melting appeal that would make all parties feel half ashamed that there should be so much difficulty in devising terms of pacification between two nations so intimately allied as England and America. The same diversified talent which Mr. Gallatin had discovered on other occasions we found of much service to us in our deliberations respecting the scheme of the University.

General Lewis had served in the army of the Revolution. He had subsequently risen to the Bench as Chief Justice of our State, and afterwards filled its Executive chair as Governor. He presided at our earliest meetings when contemplating the establishment of the Institution, and brought his well-matured judgment to our aid.

General Tallmadge had passed many of his previous years, in the councils both of the State and the nation, and after retiring from his political relations and responsibilities, he spent the closing years of his life in promoting the cause of learning, of agriculture, and other important interests in the State to which he always avowed himself as fondly attached.

Among our merchant princes we had such men as John Johnston, Samuel Ward, Henry I. Wyckoff, George Griswold and John Delafield, long and widely known for their large munificence and enlightened views.

Of my own Profession, we had among others one whose name I can never mention without a feeling both of affection and esteem. Dr. McMurray and myself had been friends from our childhood. He came to the city while yet in the early part of his ministry, and I always considered it a high privilege to have him near me both as a counsellor and a friend. He was eminently distinguished for the soundness of his judgment, and I seldom ventured to do or to undertake any thing if it did not meet with his approbation.

With him we had Dr. Milnor, a man of large experience in public affairs and of great devotion to public good, whether in church or state. He had been highly respected as a member of the bar in Philadelphia, had served in the Congress of the United States, and when he took his place among us in the City of New York as a minister of the Gospel, he was received with a measure of confi-

dence and respect which but seldom meets any man when he first appears among us.

But there is still another name to be mentioned from among the clergy. If I am entitled to the credit which the Council of the University have seen fit to assign me for any agency in devising the large scheme of instruction it was designed to embrace, I am indebted to Bishop (then Dr.) Wainwright for most valuable aid. He was an accomplished scholar. Liberal education had been one of his favorite studies, and he comprehended with great clearness the true bearing of the several branches of knowledge that go to train a well educated student, and to form a complete and well adjusted Institution of Learning. Every friend of the University owes a tribute of gratitude to the memory of Bishop Wainwright. It is with no ordinary emotion that I look back to the many days in which we took counsel together in drawing out the plan and moulding the features of the Institution.

Perhaps in this enumeration I ought not to omit the name of Edward Livingston. Though he never belonged to the Council, he was a member of the Convention when the plan of the Uni-

versity was submitted for consideration. His fame as a jurist and statesman is well known, and his "Codes" prove how well he was acquainted with both the science and practice of his profession. He felt a special interest in the character which the University would give to its Faculty of Law, and his views were not forgotten or undervalued when the Faculty was formed. Though he was at the time a citizen of New Orleans, he still retained an active sympathy with the city of which he had once been the popular Chief Magistrate; having borne the responsibilities of the office during one of those seasons of pestilence which tried both his fidelity to his duty and his generosity to the suffering. He was Mayor of New York in 1803, when the yellow fever broke out in a very malignant type, attacking all classes. As a consequence of his constant labors among the sick, he caught the disease himself, and for some days his life was supposed to be in great jeopardy. When his physicians prescribed wine for him, not a drop was to be found in his house. Whatever may have been his store previously, he had given it all to the poor who had not the means of buying it. As soon as the fact was known, our citizens vied with

each other in sending him ample supplies of their very best; and indeed throughout his illness, the young people of the city considered it an honor to be allowed to watch by his bedside. To his latest days he was remembered with great kindness by many of our oldest and most respectable inhabitants, and perhaps all the more so because like Pitt, Fox, Webster, Clay, and other distinguished statesmen, he greatly overlooked his own private interests while devoting his time and his strength to the welfare of the public.

Let me add in conclusion: I have dwelt the more minutely on the cause which led to my retirement from the Chancellorship in order to enforce a caution which I would give to my brethren in the ministry, and indeed to all men who are engaged in public stations. It relates to the hazard of health and life incurred by undertaking to fulfil the duties of two laborious and responsible offices at the same time. The Chinese have a proverb, "one man, one work;" and although they carry the application of it to a ridiculous length, it contains a principle of sound wisdom. I had not sufficiently considered

it. And here is a circumstance that greatly enhances the danger. In the excitement which attends constant and absorbing employment, the man is utterly unconscious of the wear and tear that are wasting his physical powers, as in the heat of battle men are said not to feel even mortal wounds till they are sinking into the sleep of death; and I have no doubt that, had it not been for the kind and seasonable advice of friends, I should before this day have been in my grave.

At my advanced age, and standing as I do not far from the close both of my life and labors, let me warn my clerical brethren on this subject. The pastor of a church, especially in a city, has enough on his hands; and though his people in their kindness, if he undertakes other official duties, may furnish him with an assistant or a colleague, there are labors and cares, from which he cannot be exonerated. If he feels himself called in the Providence of God, to fill some other office involving new duties, let him release himself from the responsibilities of a pastor. It may cost him many struggles to do it. He may be obliged to sever some of the tenderest ties that bind the heart of man to man; but let him do it, or his life may

be the forfeit before he becomes aware of his danger. Should he persist in bearing the responsibilities of the two positions, self-preservation may at length constrain him to relinquish both.

CHAPTER XIII.

CHANGES IN NEW YORK.—POPULATION.—PUBLIC PLACES.—PUBLIC BUILDINGS.—PUBLIC MEN.—CHURCHES.—REMOVAL OF CHURCHES FROM THE FIRST SIX WARDS.—INADEQUATE SUPPLY OF CHURCHES FOR THE WHOLE CITY.—INFLUENCE OF RELIGION IN CITIES UPON THE COUNTRY.—SPECIAL DUTIES AND RESPONSIBILITIES OF CHRISTIANS IN SUCH A CITY AS NEW YORK.

THE changes which have taken place in New York during the last fifty or sixty years have been so rapid and wide-spread as almost to exceed the belief of those who have not been eye-witnesses of the events as they occurred. The population in 1810, was 96,373. In 1860, it was 805,651; and at this date (1864) it is estimated at above 1,100,000. Indeed, applying the rule by which the population of London is generally estimated; including places like Brooklyn and others in the vicinity of New York, the population of the city cannot be far short of 1,500,000. This extraordinary growth will be the more apparent by a comparison of the population with that of other cities, as may be seen in the following table:

	1810.	1860.
Boston	32,250	177,812
New York.....	96,373	805,651
Philadelphia	96,664	562,529
Baltimore	46,556	212,418
Charleston.....	24,711	40,578

The area of what was properly the compact part of the city in 1810, was contained chiefly in the first six wards; it may now be said to spread over about one-half of the island. Much of the ground which was then occupied by country-seats or lying as a waste, is converted into the streets and squares that now form the most brilliant and populous portions of our city. The Central Park was then a barren wild, overgrown with scraggy bushes and deformed with misshapen rocks and stones. Madison Square once formed the site and ground, allotted to the House of Refuge for Juvenile Delinquents. Washington Square was Potter's Field, for the burial of paupers and unclaimed strangers; while the public places in the lower part of the city formerly most celebrated for their beauty and the crowds resorting to them, have now lost all their attractiveness. The grounds lying in front of the City-Hall went especially by the name of "The Park," were kept in fine order, and were covered with a verdure

and foliage that furnished a pleasant relief to the eye during the summer, in the midst of the surrounding streets and buildings. But the Battery was the pride of the city as a Promenade. It covered, as it still does, the southern extremity of the island, looking directly out on our beautiful Bay, catching through the Narrows a glimpse of the sea, the view skirted on either side by the shores of Long Island on the left and New Jersey on the right, and terminated in the distance by the bold rising ground of Staten Island. As if to correspond with these natural advantages, the place itself was laid out with great taste and kept with great care, beautiful walks intersecting it in all directions, the green sward interspersed with flowers and covered with trees, some of them highly ornamental and others venerable with age. New York may have other splendid squares and parks, but she can have but the one Battery. The site of the island forbids it. But the Battery is now gone never to be restored. No one can look upon the deformed neglected grounds, covered in many places with squalid poverty or strange looking emigrants, without a regret for the splendor and beauty which are now no more.

The neighboring streets have been subjected to the same adverse changes. State street, fronting the Battery, and the lower part of Broadway and of Greenwich street, were occupied by families standing among our first inhabitants for intelligence and refinement; and now their elegant residences are demolished, and are succeeded by stores or tenement houses. When I pass through that once beautiful part of the city, I can scarce retrace the landmarks where friends and parishioners formerly lived, and I feel like a stranger where I once met a friend or an intimate acquaintance within almost every door.

The public buildings once seen in that region,—where are they now? The Government House stood on the street now called Bowling Green, looking up Broadway. The building itself was in good taste and had an imposing appearance. It was erected by the State, and was for some years the Executive Mansion of George Clinton and John Jay when filling the office of Governor. It afterwards became the Custom-House, and about the year 1815, the ground was sold to gentlemen who covered it with some of the most desirable residences in the city. The houses are

still there, but are now occupied as offices and counting rooms.

But with no public edifice were such hallowed memories of public affairs connected as with the old Federal (or City) Hall. It stood at the corner of Wall and Nassau, looking down Broad street. It had been used for the sittings of Congress before their removal to Philadelphia, and had once echoed with the eloquence of such men as Madison, Ames, and others, when they were giving shape and solidity to the grand features of our civil freedom.

But it had also been the scene of a transaction which rendered the place still more memorable. Its front was ornamented by a rich and spacious balcony, and there General Washington had stood when he first took his oath of office as President of the United States. I often surveyed it and walked through it from end to end when I first came to the city sixty years ago ; and never retired from the place without fond recollections of the scene that had there been enacted. I could picture to myself the illustrious man, with his lofty stature and grave demeanor, then to be inaugurated as the Head of the Nation, stepping forth to meet the view of the people as they crowded to the

adjacent streets, meeting their demonstrations of homage with a tearful eye, laying his hand upon his heart, and bowing to them again and again, then turning to the Chancellor of the State, who stood waiting to administer to him the Oath of Office, and when he heard the solemn adjuration addressed to him, replying to it with deep solemnity, "I swear, so help me God;" I would recall the loud shouts of admiration which arose from the crowd as a response when the Chancellor stepped forward and proclaimed, "Long live George Washington, the President of the United States;" and while the air was resounding with the voice of the people, cannon were fired on the Battery, and the bells were ringing all through the city. The history of our nation, prolonged as it may be, can scarcely include a scene so solemn and imposing as that; and the place where it transpired should have been allowed to stand as a memorial to all future generations.

As a people, we have too little veneration for antiquity. Places, as well as times, have their sacredness. They have a moral influence which gives tone and strength to patriotic feeling when they are connected with great national events; and

as a salutary restraint on our restless desire for change, they should be carefully and reverently preserved. We can have no such inauguration again, as that which made George Washington first President of the United States of America; and yet the venerable old Hall where it took place has been demolished, and not a trace of it left.

With these memorials of events bordering on Revolutionary times, have disappeared a class of men, in whom the spirit of Revolutionary heroism seemed to survive long after the Revolution itself was consummated. Sixty years ago General Hamilton had just gone to his grave, but we had still with us General Matthew Clarkson, Colonel Richard Varick, Judge Egbert Benson, and a few others, their cotemporaries, all distinguished for the staid, dignified, and determined mien which reminded you of the scenes through which they had passed, and the work they had contributed to accomplish. Indeed, the men who had lived in that eventful day, in one sense formed a class by themselves. The spirit of their great chief seemed to have descended on those who survived him, creating a family likeness among them all, as if to mark their alliance, not only with each other, but with him

whom they loved to contemplate as their common father and the Father of his Country. I do not now see among us men of exactly their type; though, no doubt, they would appear if a public exigency like that of the Revolution was again to call for them.

Let us now look at some of our churches. As the Dutch were the earliest settlers in the city, they of course had the first places of Christian worship on the island. Not to go farther back, fifty years ago the South Dutch Church stood in what was formerly called Garden street, now Exchange Place. The ground had been long occupied by a building said to be much after the model of churches in Holland. It was the last church in which the Dutch language was used in public worship, and I am told that out of deference to the aged members, "the mother tongue" was not laid aside until there were not ten hearers left to listen to it. The old building stood unoccupied for several years, and at length gave place to one of more modern aspect and of greater convenience. This was burnt down in the great conflagration of 1835. The neighborhood becoming filled with stores and offices to the exclusion of residences, it

seemed idle to build on the same site; and the congregation, reluctantly bowing to circumstances, abandoned the ground and formed themselves into two churches; the one building first in Murray street, and then in Fifth Avenue, and the other building on Washington Square. The Middle Church, as it was called, in Nassau street, is now the Post-Office, the walls still standing, but appropriated to purposes which have drawn many a sigh from those who have frequented the place as a holy sanctuary. Other Dutch Churches also have disappeared as places of worship from the lower part of the city. The German Reformed, formerly in Nassau street, is gone; and the Church once in Franklin street, is now in West Twenty-third.

Of the Episcopal Denomination, Trinity Church stands where it always stood, in Broadway, at the head of Wall street; Trinity of former days having given place to a new edifice of greater size and more grandeur, but in the opinion of some who love old times and old scenes, not equalling its predecessor in chasteness and symmetry of Architecture. Grace Church has left the corner of Broadway and Rector street, and has gone to the corner of Broadway and Tenth street. Christ

Church has left Ann street, and after a temporary stay in Anthony, now Worth street, is on the corner of Fifth Avenue and Thirty-fifth street. The French Church has left Pine street, and after remaining some years in Franklin street, is now in West Twenty-second street. The former sites of the whole three being surrendered to secular uses.

Of the Presbyterian Denomination, the Wall Street Church, where it is said the standard of Presbyterianism was first erected in our city, has removed to Fifth Avenue. The two Presbyterian Churches in Cedar street, have removed, one of them, first to Grand street, and then to West Fourteenth; the other, first to Duane street, and then to Fifth Avenue. The Murray Street Church went to Clinton Place. The Brick Church has removed from Beekman street, to Murray Hill. The Reformed Presbyterian Church left Chambers street, and after being for a time in Prince, is now in Twelfth street. The Associate Presbyterian Church went from Nassau, and is now in Grand street. The former sites of all these Presbyterian Churches are now occupied as places of business.

The Baptist Church formerly in Gold street, is now in Grand street. The Methodist Church in

Duane street, has left its former location. The same may be said of the Lutheran Church formerly in Frankfort street; of the Moravian Church once in Fulton street; and of the Tabernacle first in Chatham street, then in Broadway near Leonard street. Even the Quakers or Friends, notwithstanding their well deserved reputation for steady habits and aversion to change, have fallen in with the current, and have left Liberty and Rose streets, having gone up town. The sites formerly occupied by these last mentioned places of worship, being, as usual, surrendered to secular purposes. Other instances might also be given of similar removals.

This migration of churches has become a very serious matter. Its bearings on the welfare of religion in our city, should be carefully pondered; and I am glad to see it discussed in various quarters, with a view of suggesting or enforcing the duties of Christians among us with regard to it.

A writer in one of our weeklies has recently stated that "New York city is a missionary field. It contains a resident population of about nine hundred thousand, and a transient one of fifty thousand, comprising over thirty nationalities. There are but two hundred and twenty-five evangelical

churches, accommodating about two hundred thousand persons. The six lower wards contain a population of about one hundred and eighty thousand; in the whole of these wards there are but fifteen evangelical churches, which will accommodate but about ten thousand people."

Parts of this picture are too darkly colored. When the writer makes the population of the first six wards to be one hundred and eighty thousand, he is under a mistake. The census of 1860 makes it ninety-five thousand four hundred and seventeen, and judging from the state of things in the lower part of the city during the last ten years, dwellings constantly giving place to stores, it is somewhat doubtful whether the number of inhabitants in these wards has not diminished instead of increased since the last census.

Within this section of the city, the writer says there are fifteen evangelical churches. This view of the case is too favorable. We cannot find fifteen evangelical churches within the limits of the first six wards, even counting the mission churches, now occupying halls as temporary places of worship.

A different writer has furnished a well written article in another of our weeklies, in which he says

that “religious congestion” is a prevalent disease in our churches, by which he means the habit of centralizing or clustering their places of worship together, so as to render them less available than they might be for the whole population. This evil has long existed in New York, and it is to be lamented that the same habit of congregating our churches still prevails, though perhaps in a less degree. We have money, in hundreds of thousands, expended on churches in comparatively the same neighborhood, while other parts of the city are left, in a great degree, destitute.

But this “religious congestion” is not so great an evil as the disposition we have just described, to remove our places of worship up town, abandoning the lower parts of the city, and carrying with them the whole church property, though not the entire congregation. The first six wards contain, as we have seen, a population of ninety-five thousand four hundred and seventeen, an increase of twenty-two thousand three hundred and sixty-five, since the census of 1830, when it was stated at seventy-three thousand and fifty-two. And yet within the last thirty years, thirty-two churches or congregations have been removed from that section of the city,

leaving fifteen, of which four are Roman Catholic, and one a Jewish synagogue. Thus, in a population of nearly, if not quite one hundred thousand, we have religious accommodation for not more than eight thousand or nine thousand Protestant worshippers, or about one in ten of the whole inhabitants. And yet, great as the evil is already, it seems that some of the remaining churches are contemplating a removal farther up town, and others contiguous to the northern boundaries of the Fifth and Sixth Wards are inclined to do likewise.

No reason can be assigned which will justify this abandonment of the lower parts of the city. True, I can conceive of circumstances which will fully warrant the removal of a church from its former location. When the inhabitants of a neighborhood are gone, and the dwelling-houses are destroyed, and replaced by warehouses, stores and offices, a church situated within such limits should be removed. To employ a minister of God's word to dispense ordinances in such a locality, is a useless waste of time and means. People are not there to become his hearers. A church should be placed where worshippers, especially the feeble and infirm, can have convenient access to it. But under no

circumstances, should a place of worship be demolished till the measure has been carefully and deliberately weighed before it is adopted. There are sacred associations clustering around a place long occupied for the worship of God, that should not be rashly invaded or dispelled. They have a salutary influence on the moral sensibilities of the people, much needed in a bustling, busy city like ours. There can be no doubt, however, on the question, while a church stands surrounded by dwellings, either of rich or poor, in such numbers as to require it for their religious accommodation. Under such circumstances, it should not be taken away. If the inhabitants are poor, they may have the more need of such accommodation ready furnished to them. "To the poor the Gospel is preached," our Lord has told us, is one of the signs of His coming. And this is exactly one of the points in which the city is so much behind its duty. If rich men move away from the neighborhood, or "move up town," as the phrase is, and if they would have a church at a convenient distance, let them put their hands to the work, and out of their abundance, build a church for themselves. But let them not leave their poorer brethren, who must continue to reside as

formerly, without either a church or a pastor. And even should a combination of circumstances arise, which may render a sale of the church building and its grounds unavoidable or expedient, the same principle of duty requires that the proceeds, or at least an adequate part of them, should always be appropriated so as to provide in a suitable way for the worshippers remaining in the neighborhood, in preference to employing them entirely for the comfort and advantage of those who have gone to a more fashionable part of the city, and who may wish to have a church in a style of architecture suited to their taste and circumstances.

Now then, what should be done, without delay, to remedy the existing evil, and to prevent it from spreading still farther? Obviously, the Christian public should endeavor to regain the ground we have lost, and having gained it, to keep it. To speak more in detail: the stronger churches of our city should establish and sustain throughout the lower wards, organized churches with competent pastors in every neighborhood now destitute, where there is a sufficient number of inhabitants to form a congregation, and who could be persuaded to unite for that purpose. Especially should churches

once situated in these wards, feel this to be their duty. But the obligation does not rest on them alone. It is a duty common to us all who can take part in the service. We are aware that not a little has been done in various parts of the city to establish mission schools, which in some cases have been nurtured into mission churches. But whatever may have been done elsewhere, little comparatively has been done for the multitudes which are found below Canal street. It cannot be denied that those regions have a special claim upon our sympathies and efforts. Our strong churches once among them are now gone, and we should be the more ready to do something to make up for the loss. We give our best God-speed to the missions now sustained among them. But they are so few in number that we may exclaim, "What are they among so many?" Nor can these efforts, while they are simply missionary stations, answer for the purpose. The missionary stations now worshiping in halls or lofts, should become missionary churches with a regular church organization, and suitable places of worship to give them strength and permanency, and means should be taken to provide for them able and faithful men for their

pastors, sustained by influential laymen who will be willing to sacrifice something of their own convenience for the sake of the work. It is a great mistake to suppose that men of inferior attainments are adequate to fulfil pastoral duty in such places. The duties and responsibilities require tact, talent, and piety in no ordinary degree, if the man would be successful. We have no doubt that such men could be found. When our Lord taught that "to the poor the Gospel was to be preached," He set the example of preaching to them Himself, and the best, most accomplished, and most highly honored of His servants should count it "enough to be as his Master."

And now to give this subject an additional survey, let us look beyond the lower wards, and see what are the strength and position of the churches in the whole city. Judging from the rate of increase during the ten or twenty years previous to 1865, and from other data altogether reliable, the whole resident population of our city must be at this day about one million and fifty thousand; and this, with some fifty thousand or more of transient population, makes one million one hundred thousand of inhabitants for whom places

of worship should be adequately provided. Have we any thing like it?

The whole number of our churches or congregations, as reported by those who have inquired carefully into the subject, is three hundred. This including not only all denominations, Protestant or Catholic, Christian or Jewish, but even such mission churches as have reached any thing like stability. Including all such places of worship, the average capacity is not more than eight hundred, even on a liberal allowance. This being the case, we have church accommodations for two hundred and forty thousand, out of a population of one million one hundred thousand, leaving eight hundred and sixty thousand for whom no accommodation is provided. It is not to be supposed, however, that the entire population can be in church at any one time. Taking account of those who are in infancy, or are sick, and those who are needed to attend upon them or to discharge household duties that are indispensable, there may be perhaps one-third of the whole number of inhabitants that must be absent from church at a given time. But still, even supposing our present places of worship completely filled, we

have more than four hundred and ninety-three thousand, whose duty it is to attend church, but who could find no room.

There is still another inquiry of much importance. Are the churches losing or gaining on the multitudes for whom there is no religious provision in our sanctuaries? Does the number of our churches hold the same proportion to the number of our inhabitants that it did, say fifty years ago? In 1810, the population was ninety six thousand three hundred and seventy-three, or with the usual proportion of transient population, viz., four thousand, the whole number would be one hundred thousand three hundred and seventy-three. At the same time we had fifty-one churches, and allowing, as before, eight hundred persons as the average capacity of each place of worship, we had accommodation for forty thousand eight hundred worshippers. Deducting one-third of the whole population as unable to attend church at a given time, viz., thirty-three thousand four hundred and eighty-four, there remains less than twenty-seven thousand for whom there was no accommodation. In other words, there was in 1810, little more than

one-fourth of the population for whom there was no church accommodation; and in 1864, there is more than one third—perhaps, I should say, nearly one-half. This is an alarming increase in religious destitution within the lapse of fifty or fifty-four years, and if allowed to go on unchecked, we may soon lose our good name as a Christian city. No wonder that crime should be so on the increase as to startle our magistrates at the developments constantly spread before them. Especially in a community like ours, there is no power effectually to restrain or subdue crime but the power of the Gospel. Our Government is a great experiment to show how far the Bible can be made to take the place of the bayonet.

Let it not be said that the churches we have now are not filled. If the churches we have now were diminished by one-half, they would soon be less filled than ever; and if they were doubled in number, they would soon be better filled than they are now. This is the lesson taught by universal experience in such matters, and in scores of places around us. What we want in the community is a church-going spirit, and the best way to produce it is to multiply places of wor-

ship up to the wants of the people. The spirit that does this, will also do what is needful to fill them; in the language of our Lord, will be ready to “go out into the highways and hedges, and compel them to come in, that His house may be filled.”

We ought not to conclude these statements till we have submitted to the consideration of Protestants a comparison of the relative growth of different denominations since 1810. This will be seen in the following tabular statement embracing the more prominent denominations now in our city:

Denominations.	Year 1810.	Year 1864.
Baptist	6	33
Episcopal.....	13	58
Jews.....	1	24
Methodist	7	41
Presbyterian	9	55
Reformed Dutch.....	8	22
Roman Catholic.....	2	31*

* The statement in this article respecting the whole number of churches in our city, and the number of those belonging to different denominations, is taken partly from the City Directory, and partly from the returns made by the denominations themselves. If there are any inaccuracies, they must be so trifling as not to affect the merits or demerits of the case. The number may be less, not more than I have stated, for I have included in the count, several churches, so called, now or lately worshipping in halls or lofts: and experience shows that in such instances, what was reported as a church one year, is sometimes extinct the year following.

True, this extraordinary increase of Catholics and Jews, is no doubt to be attributed in a great degree to the unusual influx of foreigners during the last fifteen or twenty years. But this does not render the duties of Protestants less urgent and imperative. Our duty is the same to maintain the ascendancy of Protestant faith and worship among those around us, whether they come from abroad or are natives of our own country.

There are few Christians among us who can look over the statements which are here presented, without a feeling of anxiety for the future. I well remember how earnestly the late Dr. Alexander expressed his lamentations on the subject. He saw the tendency of our leading Christian men to gather in a few favorite places of worship, there concentrating their means and influence; and he felt it to be his duty, as he said, to urge upon such men of his own charge the obligation resting on them to employ their means of doing good by identifying themselves with new enterprises for establishing churches where they are needed. It is a lesson which should often be urged by ministers of the Gospel. Christian men do not seem to realize their duty in this respect. They hide

their talents in a napkin ; their power to do good is not faithfully employed. They attend a church where they enjoy an able ministry, pleasant surroundings in a congregation and edifice to their taste, where their families as well as themselves are pleased ; and they are then apt to conclude that this is the whole duty of man in regard to the Church of Christ, so far as they and theirs are concerned.

We want a different spirit awakened in men of this class. We want to see them feel their duty respecting parts of our city where people are perishing for want of knowledge. In a word, we want a fresh unction from the Holy Spirit upon evangelical Christians in New York, to make them feel the importance of CHURCH EXTENSION as a great duty of our day.

I say evangelical Christians in New York, not only because New York is behind many of her sister cities in the number of her churches compared with the population, but also because of the influence which chief cities always exercise on the religious condition of a country. This has become a great question in Christian ethics, and it cannot be too carefully considered by our citizens if they would

realize their responsibilities not only to God, but to the inhabitants of our highly favored land.

No one can deny that the intercourse and occupations of a city have a tendency of their own, to develop the intellectual and moral powers of man. "As iron sharpeneth iron, so doth the countenance of a man his friend." But if iron sharpeneth iron, it must be done by coming into close contact or frequent collision; and it is this very thing, produced by the daily occurrences of city life, which sharpens and polishes the minds and manners of men. It is this which imparts quickness, sagacity, and increased activity to their faculties; and as knowledge is power, and stronger minds will have sway not only over the weak but over those having less strength than themselves, it follows that cities will always take the lead in human affairs. If the race is for wealth, the city takes it. If the object be to create a constellation of intellectual luminaries, they are found clustered in our cities. If the aim is to reach distinction in a political or civil career, the most successful candidate is usually the man who starts with the advantages of city associations. It results indeed alike from the laws of our nature and from the structure of society, that cities will always send

forth an influence for good or for evil through the countries around them, while they are comparatively unmoved by the views and habits prevailing in the country. It was once said by a great man, who herein made a great mistake, that "large cities are great sores on the body politic." There is nothing in their nature or relative position which should render them such evils to a people. They should rather be viewed as the great heart of the body politic, their pulsations being felt through every part and member of the public frame.

This is exemplified from the earliest history of the world. The "cities of the plain" were corrupt, and the entire plain became corrupted with them till both sunk into a common ruin. Nineveh and Babylon furnish lessons of the same import. Athens imparted refinement and patriotism to Greece. Rome cherished a spirit of bravery and love of arms that spread through Italy and rendered her finally mistress of the world. And when she became effeminate through luxury and profligacy, the whole empire fell asunder as a dissolving mass of corruption.

The same lesson is taught by examples from

sacred history. Jerusalem is expressly charged by our Lord with having done evil that ultimately brought ruin on the whole nation; and on the other hand, while Jerusalem remained faithful to her duty, observing her divine ordinances and obeying the voice of the prophets, the effect was visible to the very extremities of the land. And here we see one great reason why the Most High centered so many privileges in that leading metropolis. The Ark of the Covenant had as full a meaning while it sojourned at Kirjath-jearim as after it had been placed in the city of David. The temple of the Lord would have been as much the temple of the Lord if it had been built on the borders of the wilderness as when it stood within the walls of Jerusalem. Indeed, in some respects, would not equity have required that these tokens of God's presence and means of access to Him should have been distributed through the nation for the more equal accommodation of all? But such was not the divine appointment. Jerusalem, long known even in the days of the Canaanites as the leading city of the land, is "the place where the Lord chose to make his name known." There was the temple; there the ark containing the tables of testimony;

there were the daily sacrifices ; there the great festivals at which all Israel must appear before the Lord. And why ? why this concentration of privileges in the one city. It was because Jerusalem as a city was a great radiating point, giving forth a moral influence to be felt far and wide, and so long as she retained her allegiance to Jehovah, the nation could not well sink into idolatry. Hence did God so fortify that metropolis as a citadel of truth and worship ; and although in the present state of the world cities may in some respects not sway whole lands as in ancient times, yet still, what Jerusalem was to the people of Israel, every metropolis must be and will be in a great degree to the vast majority of the entire nation. In our day, let Paris set a fashion and all France follows it. The great man in London is a great man through all England.

A very careful regard was had to this principle of social and moral influence, in the labors of our Lord and His apostles. It is recognized in the very first directions given to the twelve when they received their commission. “ And it came to pass,” we are told, “ that when Jesus had made an end of commanding His twelve disciples, He departed

thence to teach and to preach in their cities ;” and afterwards when He “appointed other seventy also, He sent them two and two before His face into every city and place whither He Himself would come.” Accordingly, while you find Him at times preaching the gospel and performing wonderful works on the side of the mountain, on the shore and bosom of the sea, it was in cities like Caper-naum and Bethsaida, but especially in the city of Jerusalem that He was most frequently found making Himself known as the promised Messiah. And when He had suffered and was received up into glory, and instructed His disciples that “repentance and remission of sins should be preached in His name among all nations,” how carefully does He add, “beginning at Jerusalem.” That command they faithfully obeyed ; and after, they had filled Jerusalem with their doctrine, we next find them in the city of Samaria, the aspiring rival of Jerusalem as a Capital in the Holy Land. Then as we follow them they are in Damascus, a city celebrated for its wealth and power from the days of Abraham. Then Cesarea with its gorgeous palaces and temples, receives the gospel from Peter and others of the apostles ; and in that city the first

fruits of the Gentile world are converted to the faith. Afterwards they are in Antioch, long known as the most powerful city in the east, and there the disciples are first called Christians, the name by which they have been known ever since, and will be known to the end of the world. Next we trace them to Philippi, expressly described in Scripture as the “chief city in that part of Macedonia, and a colony.” Athens, still renowned for her schools and her philosophers; Ephesus, with a fame world-wide for her temple of Diana; Corinth, noted for her riches, her elegance and her luxuries; all in their turn are fields of apostolic labor; and at length we find them in Rome herself, penetrating into the very household of Cæsar, and in that Imperial city “the Acts of the Apostles” leaves Paul laboring year after year till his life was surrendered in martyrdom. Nor should it be forgotten that to the Romans, the Corinthians, the Ephesians, the Philippians, Thessalonians and Colossians, many of the inspired Epistles were immediately addressed, thus leaving a conspicuous and imperishable record of the responsibility resting on the inhabitants of cities as guardians of Gospel truth.

In this manner was Christianity spread in apos-

tolie times, and by apostolic men speaking and acting "as they were moved by the Holy Ghost." They did not neglect "the regions round about," but their first aim was to occupy and Christianize the great cities of every land to which they came, as the most effectual way of reaching and influencing the nation at large.

And now farther on this point. I have said that in the present state of mankind, cities may not in some respects sway whole nations as in ancient days. But there are other respects, in which their influence has become greatly increased in modern times. In all highly civilized countries, commerce has become, in our day, what is often called a Third Estate, a new embodiment or centre of power; and as commerce creates our cities, the increased importance of the one must enhance the influence of the other. And then, as a means of rendering this influence the more extensive, we must remember, that owing to the present facility of intercourse between places once viewed as widely separated, the remotest corners of a country are brought into daily if not hourly communication with the city, imbibing from it its views, sympathies and impulses, as much so indeed as though these

once distant regions had become suburbs of the town. And all this again has no doubt contributed, to what wise observers and careful statists have shown to be one great distinction of the present age; I mean the tendency to concentration in cities. England never saw so large a number of her people gathered into London as she sees now. The same may be said of France with regard to Paris, the same of Germany also, with regard to her chief capitals. And notwithstanding the fruitful fields which invite strong hands and willing hearts into the rural districts in our own favored land, our cities are filling up with a rapidity that far outstrips the country.

“The thing is of the Lord,” and is to be viewed as among the significant signs of the times. I have often spoken of the present age as a period of preparation; a period, in which God is ordering and arranging the state of the whole earth, so as to provide for the wide and rapid spread of the Gospel which is to bring in the glory of the Millennial day. That great revolution is to be accomplished with a suddenness, which men are little inclined to expect, and which is designed more fully to prove the work to be His with whom “one day is as a

thousand years, and a thousand years as one day." So has He Himself described it, when He says, "As the lightning which lighteneth out of the one part under heaven, shineth unto the other part under heaven, so shall the Son of man be in His day." And here we see one of the instrumentalities which God is preparing for the great and rapid conversion of the world unto Himself. We see it in His gathering so large a portion of the human family into cities, where His word can reach multitudes the more speedily, and at the same time, the new converts go forth with the increased advantages of this social and civil position, to spread His triumph through whole lands. Accordingly, it is foretold by Isaiah, "In that day shall five cities in the land of Egypt speak the language of Canaan and swear to the Lord of Hosts;" and then it follows, "In that day there shall be an altar to the Lord in the midst of the land of Egypt, and a pillar in the border thereof to the Lord." But before the whole land or the borders thereof, shall be pervaded by the worship of God and the spirit of truth, the cities must speak the language of Canaan, and avow their allegiance unto God.

I will not pursue the discussion of this principle any farther. Let me contemplate its application. It has a language to New York that cannot be mistaken, and ought to be deeply pondered. I have alluded in another place to her numbers increasing with a rapidity that seems almost fabulous; to her territory reaching from sea to sea, and to the wealth flowing into her lap from every quarter of the globe. Nor is this growth the result of accident or of contingencies that might change in a day. The Almighty hand that has marked out the channels of rivers and the ranges of mountains on this spacious continent, has ordained it by His unchangeable decree, that the streams of commerce must all mainly centre here; and besides, He has so planted our hemisphere on the map of the globe, that the trade of Europe with Eastern Asia must ultimately pass through the hands of our merchants. Judging from the past, in ten years more New York will be the second city in the civilized world, and in less than a hundred years she will be the first, first in numbers, first in wealth, and what is more still, first in that elastic and indomitable energy which is our leading distinction among the nations of the earth.

What a future does this open for our children and our children's children! But what a fearful responsibility does it throw upon them and upon us! If from him to whom much is given, much shall be required, how high must be the scale of our duties to God and His Gospel! Should religion either lose, or fail to strengthen its hold on this city by our supineness, "the shadow on the sundial" both for the land and the world, will have gone back far beyond "ten degrees."

I fondly hope for better things, and my hope is strengthened, when I look back to our early history. It must be to all of us a token for good, that this and other chief cities of our country, were founded by men who brought their religion with them from the land of their fathers; and among the first dwellings reared for themselves was a house for divine worship. The street on which stood the church where I spent the first years of my ministry, is endeared to me by that association. There had been erected one of the oldest churches in our City; and it is said to have been the first place of worship occupied by the inhabitants, after they ventured to hold their assemblies outside of the walls or stockade erected to protect the infant

settlement from the sudden attacks of the Indians. Generation after generation has since passed away, and yet New York has never been left "without a seed to serve" the God of their fathers from the time its inhabitants were so few that "a child might count them." And now when like Tyrus of old "situate at the entrance of the sea," our city has become the "merchant of the people of many isles," our name known, and our commerce sought by every nation on the face of the earth, what are we doing to meet our high responsibilities resulting from our increased and daily increasing power? Is our influence felt for good or for evil throughout our land, our continent, if not our world? Are we careful to study the measure of our duty both to God and to man, and the temptations to evil by which we are beset? It is not to be denied that there are channels arising out of our position as a great commercial metropolis, through which "iniquity is coming in like a flood," and which should be watched with increasing vigilance.

We are the point at which the inhabitants of the two hemispheres are made to meet; we form the great gate-way through which the people of foreign lands come to us in ever increasing multi-

tudes; and while among them are those who should be welcomed as valuable acquisitions to both the church and the state, there are too many who bring with them a rabid infidelity which aims to overthrow every thing precious whether civil or sacred ; a spirit of blasphemy which, in its wild ravings, seems akin to that of which our Lord has said, "This kind goeth not out but by prayer and fasting." Are we doing what we can to infuse the life of religion into this dark mass of ignorance and unbelief which lies piled up at our door, to exorcise this demoniac spirit which may in the end obtain the mastery over us, if we do not soon obtain the mastery over it ?

We have in the midst of us sinks of iniquity where orgies are held too vile to be named, and dens of the gambler where every species of fraud and blasphemy are practised by night and by day. Their doors leading down to death stand boldly open to draw in their victims, especially from the ranks of the young, and to blast them with a curse that may follow them for time and for eternity. If we are not willing to put forth our own hands to abate these deadly nuisances, to cleanse our city from these Augean stables, are we faithfully and

promptly sustaining those who are engaged in the self-denying, martyr-like work?

In view of the religious destitution already described, of the crowds that have no heart for the sanctuary of God's worship, and could find no room if they had the heart, are we doing what we can to supply the want which forebodes so much evil in the future. The cause of Domestic Missions has not been entirely neglected by the churches of our land; but whether much or little is done on our frontiers and other destitute parts of our country, City Missions have been most unwisely and unhappily denied their due share of attention. From what has been said it is evident that the religious welfare of both city and country requires that our cities be carefully guarded, and adequate provision made for their religious wants. In no city is this of more importance than our own, and I hail it as an auspicious sign that some of our churches are bestirring themselves in the work with a zeal which shows that they feel the responsibility resting upon them. I hope that the example will be followed by many others, and that these enterprises now commenced for the establishment of new churches will not be

allowed to fail from the want of patience and perseverance. I have seen too many instances of these shortlived efforts, and men amply qualified for their work retiring from the field, exhausted and perhaps broken-hearted by the conviction that they had failed in their object and that their labors were lost. It is not enough that such men have our contributions and our prayers. They should have the presence and co-operation of men who from their station in the Christian Community would strengthen the hands of the preacher, and contribute to create confidence in him and his enterprise in the minds of those among whom he is laboring.

In connection with this destitution of sanctuary privileges, look at the present state of the rising generation. Every heart will bless God for our Sunday-Schools. They have stayed a plague that might otherwise have spread death worse than the grave among our own sons and daughters. Their rise and progress are among the richest blessings that have distinguished the last half century. I can remember when the Sunday-School was unknown in our churches; and when the early movements were made to enlist the Christian community

in the cause, so little was it understood and appreciated that it was for a time earnestly opposed by some of our good men as leading to a profanation of the Lord's day. But these prejudices have been overcome. Though the first labors were comparatively partial in our city, the tree, if small, made itself known by its fruits. "The little one has become a thousand," and the church would scarce be viewed as deserving her name that had, not her Sunday-School. But notwithstanding all that has been done, how much remains to be done! There is yet "much land to be possessed." Though thousands have been saved as "brands plucked out of the burning," what hideous spectacles of juvenile depravity blacken the records of our courts, and startle us with horror as we read their foul history day after day! Our jails and penitentiaries still embrace within their dreary walls many who, though young and tender in years, are old and hardened in crime; nor can this frightful dominion of guilt be arrested and overcome till Christians shall gird themselves up with new zeal to save these victims of vice from the ruin to which they are hastening.

If wealth is poured into our hands with unwonted abundance, what are we doing with it?

Are we making it an idol, wasting it in prodigality hurtful to ourselves, or employing it for God?

No wise observer can fail to perceive how just and solemn are the words of Him “who spake as never man spake,” when He warns us against the “deceitfulness of riches,” and adds, “How hardly shall a rich man enter the kingdom of Heaven.” In a city like this, we see it every day in the multitudes who employ overflowing wealth to pamper their appetites, to minister to their pride, and harden their hearts in forgetfulness of the Giver by abuse of His gifts. But the evil does not end with those who glory in this abuse of their abundance. No watchman can have stood on Zion’s walls till he has grown gray in the service, who has not seen how few Christians possess much of this world without having their hearts more or less infected and distracted by the love of it. They may not themselves perceive the injury they are suffering; they may be the last of all to see it; thus showing how great is that “deceitfulness of riches” against which we have our Lord’s solemn warning; how insidiously they wind themselves into the heart and steal it away from God and from the duties we owe Him. There is but one effectual security against

the seductive temptation. It is by using our wealth freely for the service of Him who gave it to us. This, and this alone, can take the poison from it; and to this conviction Christians must be brought, before their own hearts can be safe, or the Church at large become animated by that spirit which is yet to bring the whole earth to the knowledge of the Gospel.

We must all rejoice to see that this spirit is extending itself among the churches in our day. In some cases, large fortunes are inherited, and in others large fortunes are acquired; and “the owners thereof” feel that they have something better to do with their large means than to squander their money, or hoard it for the benefit of their heirs. And well, both for themselves and their heirs, that it should be so. “There is a sore evil,” says Solomon, “which I have seen under the sun, namely, riches kept for the owners thereof to their hurt; but those riches perish by evil travail; for he begetteth a son and there is nothing in his hand;” or, he hath nothing in his hand, that is, he has nothing to do, as some interpret the words. And the sore evil which Solomon may have seen, perhaps felt to his own sorrow, hoarded riches

making idlers of a man's sons, we may see every day. Here are two youths of the same age, of like talents and training; but the one has large expectations on which to lean, and the other is obliged to rely, under God, on his own exertions. Where will you find the two, and how will they compare, when they have lived to advanced manhood? The one scarce known except among idlers like himself, his mind morbid and diseased from inaction, tired of life, tired of himself, or perhaps, from want of employment, seeking for excitement in sensual indulgence which is hurrying him to his grave. The other, with his faculties developed and his face brightened by a life of honorable activity, is known and felt throughout the community as a man who, in his exertions for his own advantage, is also building up our city and our country in character and strength; with a hand accustomed to work, he gives his ready aid to whatever promotes the public good; and in the consciousness of aiming to do his duty faithfully, he enjoys life and enjoys himself. True, there are honored exceptions to the dark side of this picture. We have men who inherit fortunes, and who instead of being idlers are active benefactors in the community, and who em-

ploy their abundant resources with a liberal hand to promote the public good both in Church and State. But these are exceptions, not samples of the class to which they belong. It cannot be otherwise. All our institutions are based on the principle that we are a nation of working men, and that if there must be an aristocracy in every country, the aristocracy with us is not an aristocracy of wealth or of birth, but of enterprise, industry, and integrity. We have nothing about us to perpetuate or countenance idlers as a class. In our stirring nation, such men are exotics, and are often driven in self-defence to go abroad in order to find company to sympathize with them in the unenviable distinction of having nothing to do.

If, then, our men of wealth would not injure their children by it, they must employ it freely for purposes of good. I would say to them, give your children a wise share of it, enough to enable them to begin life with advantage and on a scale corresponding with your present rank and position in the world, but not enough to make them feel that they have nothing to do for themselves. You will thus have given them both excitement and encouragement to act well their part. You will

render their patrimony not a loss, but a gain. With the goods of this world which they inherit from you, they will inherit a name all the more honored among men because you will have signalized it by your own deeds of piety and mercy; and they will inherit a blessing from God which He is pleased to bestow on those whose fathers have served Him faithfully and devotedly with all that is theirs. And then, too, you will have trained them to acquire respect and gain a high station in a land where, as we have said, no nobility is known but that which a man creates for himself. Indeed, I have sometimes thought that one design of the Most High in framing the social structure of this nation on the principles of freedom and equality which distinguish us, was to constrain men of affluence to set the Christian world a noble example of how wealth should be employed; to show that he who has most of it should neither squander nor hoard it, but should view himself as a steward under God on a larger scale; and should act, not like the barren sands of the desert, which, though saturated with rain from heaven, give back neither life nor beauty, but like the genial soil which God has blessed, and which in return for

Heaven's rain and sun, displays its fertility in flowers that fill the air with fragrance, and in harvests that sustain health and life in every thing that lives.

Let us be assured such a time is coming—a time when the claims of God and His Gospel on the rich will be felt and owned ; and if, in view of that wide-spread darkness which has long covered the earth, I am asked, ‘‘Watchman, what of the night?—watchman, what of the night?’’ I can answer, “The morning cometh,” for I can see a token of the breaking day in the goodly number of those who are educating their minds up to a standard of duty befitting their means of doing good, and the day in which they live. Among them are men who stand high among our merchant princes. Let them cultivate the spirit of large-hearted generosity which already distinguishes them, and they will be followed by others who will show themselves ready to every good word and work. Every one must see that at the present time the heart of the city is greatly enlarged. War has its evils, and frightful evils, especially when it is a civil war like ours. And yet good may be evoked from the calamity, terrible as it is. A generous

feeling has been shown, not only to the wounded and suffering of our armies, but to the Commanders who have led them to victories which do honor to the nation. Such a spirit of munificence grows by exercise, and the generosity thus awakened will last and be felt when the present scenes of bloodshed no longer call for either pity or gratitude. This benevolence towards men is closely allied to a liberal spirit in the cause of religion; and we view it as the harbinger of enlarged gifts for the spread of the Gospel. Let our rich men lead the way as some of them are doing now; let our merchants contribute of their gains on a scale commensurate with their ability and their position in this great commercial metropolis, and one of the predicted signs of the coming millennium will already be seen. "The daughter of Tyre," says David, "shall be there with a gift; even the rich among the people shall entreat Thy favor."—"The merchandise of Tyre," says Isaiah, "shall be holiness to the Lord; it shall not be treasured or laid up." And again, "surely the isles shall wait for me, the ships of Tarshish first," that is, the choice merchantmen of the day taking the lead, "the ships of Tarshish first, to bring thy

sons from afar, their silver and their gold with them unto the name of the Lord thy God and to the Holy One of Israel, because He hath glorified thee."

Happy the man who in this spirit pours forth his abundant stores at the foot of the Cross; and happy the city where such men dwell! Thrice happy the city whose merchants will be the first to show the illustrious example, who will bring the "ships of Tarshish, their silver and their gold with them" into that leading place which the prophet has assigned them in the work of spreading salvation to the farthest borders of the earth! Thrice happy the city that will thus arise as a morning star of hope to our now benighted world; as a leading star in that bright constellation which will pour its radiance over all nations, when "the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days!"

It cannot be deemed strange that I should feel a strong solicitude concerning our duties and prospects as a Christian city. Nearly fifty-eight years have passed since I commenced my work as

a preacher of the Gospel, and New York has been from first to last the scene of my labors. It would be an offence, both against God and my own feelings, if the future of a place where my whole public life has been spent should not be made the subject of deep concern. I have lived to see my fathers and brethren one after another pass away to their reward, until, so far as I know, I am the sole survivor of those who belonged to the ministry in our city when I entered it. Men "whose praise is in all the Churches," as Livingston, Abeel, McMurray, Milledoler, Brodhead, Rodgers, Mason, McLeod, Miller, Romeyn, Moore, Hobart, Lyell, Wainwright, Anthon, Williams, Cone, Bangs, and others, are all gone; and, as if standing at their hallowed graves, and speaking in their honored names, had I a voice that could reach every Church of every name in the midst of us, I would entreat them to remember that we are "a city set upon a hill that cannot be hid;" and that the admonition is addressed to us with a significance that should lead us to ponder it carefully, "Behold I have set before thee an open door, and no man can shut it; hold that fast which thou hast, that no man take thy crown."

I rejoice to believe that the prospect is brightened with earnest which may give us strong hope for the future. One of the most cheering among them is found in the spirit now animating the ministers of the Gospel, all the more encouraging too, because so plainly to be seen among the younger members of the profession, who of course may be expected to be longest in the service.

I am far from anticipating evil from the change which, as all must admit, has taken place in the ministrations of our pulpits. Every age in the Church has its appropriate work, and the ministry given to her by her divine Head will be suited to the work which he has then given her to do. There are periods when she is specially called to contend against some alarming heresy. Her Lord then qualifies her ministry with gifts adapted to the vindication of His truth. There are times, again, when she needs an enlarged zeal for spreading abroad the Word of Life to those who are perishing through lack of knowledge. He then anoints her ministry with a spirit which may arouse her to feel her responsibility as the Light of the world; and here, as I conceive, lies the chief feature of the change which the pulpit

among us has undergone. If it shows less of the power to demolish error, it has more of the spirit-stirring tone that excites the zeal of the Christian to labor for the spread of the Saviour's kingdom both at home and abroad.

Our venerated Clergy who have finished their course and kept the faith, have done their work, and have done it well ; but highly as we may respect their memories, and grateful as we may feel for the services they have rendered to the cause of truth, I do not think the Churches of the city ever possessed a ministry better qualified for the work of their day than they now enjoy.

CHAPTER XIV.

INTERVIEW BETWEEN REV. DR. RODGERS AND GENERAL HAMILTON.—CONVENTION TO FRAME THE CONSTITUTION OF THE UNITED STATES.—PERPLEXITIES ATTENDING THEIR DELIBERATIONS.—ERRONEOUS STATEMENT OF THEIR PROCEEDINGS ON DR. FRANKLIN'S MOTION TO APPOINT A CHAPLAIN.—TRUE ACCOUNT IN THE MADISON PAPERS.—FORGETFULNESS OF GOD, WITH SELF-EXALTATION, A PREVALENT SIN OF THE NATION.—THE SIN REBUKED IN THE PRESENT NATIONAL TROUBLES.—STATE RIGHTS AND FEDERAL SOVEREIGNTY, AS EXHIBITED IN THE LETTERS OF GENERAL WASHINGTON.—MORAL CONSIDERATIONS WHICH SHOULD CONTRIBUTE TO THE FUTURE PEACE AND HARMONY OF THE NATION.

It is said that when General Hamilton returned from meeting the Convention in 1787, at which the Constitution of the United States was adopted, he was met by Rev. Dr. Rodgers, and, referring to the Convention and its deliberations, he asked the Doctor how he liked the Constitution.

The Doctor answered, “Not so well as I hoped I should like it, General. It has this great defect. The name of God is not mentioned in it, nor is He acknowledged as Governor among the nations, from first to last in the paper.”

“I declare,” said General Hamilton, with much

earnestness, "I declare we forgot it, and much do I regret that it should have been so."

And ever since his day, thousands and thousands of our countrymen have regretted the same thing, and have wondered how a body of men comprising so much ability and excellence could have committed such an oversight.

There is another incident connected with the proceedings of the Convention, which partakes of the same character, and awakened the regrets of several members of the body while yet in session. It has been described in so many different ways, and is in itself an event of so much interest in our early history, that I have taken the pains to ascertain the facts, and to make a record of them as they actually occurred. The occasion is referred to by a writer whose spirited and graphic description must interest the reader, though some of his statements are the result of mistake. He states that he had received his information from General Dayton, of New Jersey, whom he represents as saying:

"I was a delegate from New Jersey in the General Convention which assembled in Philadelphia, for the purpose of digesting a Constitution for the United States, and I believe I was the

youngest member of that body. The great and good Washington was then our President, and Dr. Franklin, among other great men, was a delegate from Pennsylvania. A disposition was soon discovered in some members to display themselves in oratorical flourishes—but the good sense and discretion of the majority put down all such attempts. We had convened to deliberate upon, and if possible effect, a great national object—to search for political wisdom and truth; these we meant to pursue with simplicity, and to avoid every thing which would have a tendency to divert our attention or perplex our scheme.

“A great variety of projects were proposed—all republican in general outlines, but differing in their details. It was therefore determined that certain elementary principles should at the first be established in each branch of the intended Constitution, and afterwards the details should be debated and filled up.

“There was little or no difficulty in determining upon the elementary principles; such as, for instance, that the government should be a republican representative government; that it should be divided into three branches, that is, Legislative,

Executive, and Judicial, &c. But when the organization of the Legislative branch came under consideration, it was easy to be perceived that the Eastern and Southern States had distinct interests, which it was difficult to reconcile; and that the larger States were disposed to form a Constitution in which the smaller States would be mere appendages and satellites to the larger ones. On the first of these subjects much animated and somewhat angry debate had taken place, when the ratio of representation in the lower house of Congress was before us; the Southern States claiming for themselves the whole number of black population, while the Eastern States were for confining the elective franchise to freemen only, without respect to color.

"As the different parties adhered pertinaciously to their different positions, it was feared that this would prove an insurmountable obstacle; but as the members were already generally satisfied that no Constitution could be formed, which would meet the views and subserve the interests of each individual State, it was evident that it must be a matter of compromise and mutual concession. Under these impressions, and with these views, it was

agreed at length that each State should be entitled to one delegate in the House of Representatives for every thirty thousand of its inhabitants ; in which number should be included three fifths of the whole number of their slaves.

"When the details of the House of Representatives were disposed of, a more knotty point presented itself in the organization of the Senate. The larger States contended that the same ratio as to States should be common to both branches of the Legislature ; or, in other words, that each State should be entitled to a representation in the Senate (whatever might be the number fixed on) in proportion to its population, as in the House of Representatives. The smaller States, on the other hand, contended that the House of Representatives might be considered as the guardian of the liberties of the people, and therefore ought to have a just proportion to their numbers ; but that the Senate represented the sovereignty of the States, and that as each State, whether great or small, was equally an independent and sovereign State, it ought in this branch of the Legislature to have equal weight and authority. Without this, they said, there would be no security for their

rights, and they would, by such a distribution of power, be merged and lost in the larger States.

"This reasoning, however plain and powerful, had but little influence on the minds of the delegates from the larger States; and as they formed a large majority of the Convention, the question, after passing through the forms of debate, was decided that each State should be represented in the Senate in proportion to its population.

"When the Convention had adjourned over to the next day, the delegates of the four smallest States, viz., Rhode Island, Connecticut, New Jersey, and Delaware, convened to consult what course was to be pursued in the important crisis at which we had arrived. After serious investigation, it was solemnly determined to ask for a reconsideration the next morning; and if it was not granted, or if, when granted, that offensive feature of the Constitution could not be expunged, and the smaller States put upon an equal footing with the largest, we would secede from the Convention; and, returning to our constituents, inform them that no compact could be formed with the large States, but one which would sacrifice our sovereignty and independence.

“I was deputed to be the organ through which this communication should be made; I know not why, unless it be that young men are generally chosen to perform rash actions. Accordingly, when the Convention had assembled, and as soon as the minutes of the last sitting were read, I rose, and stated the view we had taken of the organization of the Senate, our desire to obtain a reconsideration and suitable modification of that article, and in failure thereof, our determination to secede from the Convention, and return to our constituents.

“This disclosure, it may readily be supposed, produced an immediate and great excitement in every part of the house. Several members were immediately on the floor, to express their surprise or indignation. They represented that the question had received a full and fair investigation, and had been definitively settled by a very large majority; that it was altogether unparliamentary and unreasonable for one of the minority to propose a reconsideration at the moment their act had become a matter of record, and without pretending that any new light could be thrown on the subject; that if such a precedent should

be established, it would in future be impossible to say when any one point was distinctly settled, as a small minority might at any moment, again and again, move and obtain a reconsideration. They therefore hoped the Convention would express its decided disapprobation by passing silently to the business before them.

"There was much warm and some acrimonious feeling exhibited by a number of the speakers; a rupture appeared almost inevitable, and the bosom of Washington seemed to labor with the most anxious solicitude for the issue. Happily for the United States, the Convention contained some individuals possessed of talents and virtues of the highest order, whose hearts were deeply interested in the establishment of a new and efficient form of government, and whose penetrating minds had already deplored the evils which would spring up in our newly-established republic, should the present attempt to consolidate it prove abortive. Among these personages, the most prominent was Doctor Franklin. He was esteemed the Mentor of our body. To a mind naturally strong and capacious, enriched by much reading and the experience of many years, he added a

manner of communicating his thoughts peculiarly his own, in which simplicity, beauty, and strength, were equally conspicuous. As soon as the angry orators who had preceded him had left an opening, the Doctor rose, evidently impressed with the weight of the subject before them, and the difficulty of managing it successfully. ‘We have arrived, Mr. President,’ said he, ‘at a very momentous and interesting crisis in our deliberations. Hitherto our views have been as harmonious, and our progress as great, as could reasonably have been expected. But now an unlooked-for and formidable obstacle is thrown in our way, which threatens to arrest our course, and, if not skilfully removed, to render all our fond hopes of a Constitution abortive. The ground which has been taken by the delegates of the four smallest States was as unexpected by me, and as repugnant to my feelings, as it can be to any other member of this Convention. After what I thought a full and impartial investigation of the subject, I recorded my vote on the affirmative side of the question, and I have not yet heard any thing which induces me to change my opinion. But I will not conclude it is impossible for me to be wrong. I will not say that

those gentlemen who differ from me are under a delusion; much less will I charge them with an intention of needlessly embarrassing our deliberations. It is possible some change in our late proceedings ought to take place, upon principles of political justice; or that, all things considered, the majority may see cause to recede from some of their just pretensions, as a matter of prudence and expedience. For my own part, there is nothing I so much dread as a failure to devise and establish some efficient and equal form of government for our infant republic. The present effort has been made under the happiest auspices, and has promised the most favorable results; but should this effort prove vain, it will be long ere another can be made with any prospect of success. Our strength and our prosperity will depend on our unity; and the secession of even four of the smallest States, interspersed as they are, would, in my mind, paralyze and render useless any plan which the majority could devise. I should therefore be grieved, Mr. President, to see matters brought to the test which has been, perhaps too rashly, threatened on the one hand, and which some of my honored colleagues have treated too lightly on the other. I am convinced that it is a

subject which should be approached with caution, treated with tenderness, and decided on with candor and liberality. It is, however, to be feared that the members of this Convention are not in a temper, at this moment, to approach the subject on which we differ, in a proper spirit. I would therefore propose, Mr. President, that, without proceeding further in this business at this time, the Convention should adjourn for three days, in order to let the present ferment pass off, and to afford time for a more full and dispassionate investigation of the subject; and I would earnestly recommend to the members of this Convention that they spend the time of this recess, not in associating with their own party, and devising new arguments to fortify themselves in their own opinions, but that they mix with members of opposite sentiments, lend a patient ear to their reasoning, and candidly allow them all the weight to which they may be entitled; and when we assemble again, I hope it will be with a determination to form a Constitution—if not such an one as we can individually, and in all respects, approve, yet the best which, under existing circumstances, can be obtained.' Here

the countenance of Washington brightened, and a cheering ray seemed to break in upon the gloom which had recently covered our political horizon. The Doctor continued:—‘Before I sit down, Mr. President, I will suggest another matter; and I am really surprised that it has not been proposed by some other member at an earlier period of our deliberations. I will suggest, Mr. President, the propriety of nominating and appointing, before we separate, a chaplain to this Convention, whose duty it shall be uniformly to assemble with us, and introduce the business of each day by an address to the Creator of the Universe, and the Governor of all nations, beseeching Him to preside in our councils, enlighten our minds with a portion of heavenly wisdom, influence our hearts with a love of truth and justice, and crown our labors with complete and abundant success!’

“The Doctor sat down ; and never did I behold a countenance at once so dignified and delighted as was that of Washington, at the close of this address. Nor were the members of the Convention, generally, less affected. The words of the venerable Franklin fell upon our ears with a weight and authority even greater than we may

suppose an oracle to have had in a Roman Senate. A silent admiration superseded, for a moment, the expression of that assent and approbation which was strongly marked on almost every countenance; I say almost—for one man was found in the Convention, Mr. ——, of ——, who rose and said, with regard to the first motion of the honorable gentleman, for an adjournment, he would yield his consent; but he protested against the second motion, for the appointment of a chaplain. He then commenced a high-strained eulogium on the assemblage of wisdom, talent, and experience, which the Convention embraced; declared the high sense he entertained of the honor which his constituents had conferred upon him, in making him a member of that respectable body; said he was confidently of opinion that they were competent to transact the business which had been intrusted to their care; that they were equal to every exigence which might occur; and concluded by saying that, therefore, he had not seen the necessity of calling in foreign aid.

“ Washington fixed his eyes upon the speaker with a mixture of surprise and indignation, while he uttered this impudent and impious speech, and

then looked around to ascertain in what manner it affected others. They did not leave him a moment to doubt: no one deigned to reply, or take the smallest notice of the speaker, but the motion for appointing a chaplain was instantly seconded and carried; whether under the silent disapprobation of Mr. ——, or his solitary negative, I do not recollect. The motion for an adjournment was then put, and carried unanimously; and the Convention adjourned accordingly.

“The three days’ recess were spent in the manner advised by Doctor Franklin: the opposite parties mixed with each other, and a free and frank interchange of sentiments took place. On the fourth day we assembled again; and if great additional light had not been thrown on the subject, every unfriendly feeling had been expelled, and a spirit of conciliation had been cultivated which promised at least a calm and dispassionate reconsideration of the subject.

“As soon as the Chaplain had closed his prayer, and the minutes of the last sitting were read, all eyes were turned to the Doctor. He rose, and in a few words stated, that during the recess he had listened attentively to all the arguments, pro and

con, which had been urged on both sides of the House; that he had himself said much, and thought more, on the subject; he saw difficulties and objections which might be urged by individual States against every scheme which had been proposed; and he was now more than ever convinced that the Constitution which they were about to form, in order to be just and equal, must be founded on the basis of compromise and mutual concession. With such views and feelings, he would now move a re-consideration of the vote last taken on the organization of the Senate. The motion was seconded—the vote carried—the former vote rescinded—and, by a successive motion and resolution, the Senate was organized on the present plan."

The spirit which pervades this narrative is so excellent that we feel reluctant to find fault with it. But the writer is under a mistake in some important points. The story must have undergone a change after it came from General Dayton, for we can hardly suppose that he would state the facts in a manner different from that in which authentic records show them to have actually occurred.

Mr. Madison was a leading member of the Con-

vention, and kept a very minute record of all its deliberations and proceedings, which is now published in the "Madison Papers." He describes the crisis in the Convention on the subject of representation in the Senate, and on other topics, to have become alarming, and shows that the impending danger of an open rupture was averted by a spirit of concession and compromise on both sides of various questions. He also notices a proposition to adjourn, not for three days, but to the day following, and makes particular mention of Dr. Franklin's motion for the introduction of religious service by a chaplain. But although the Convention agreed to adjourn, the motion for inviting a chaplain to open the Convention with prayer was not carried. In Franklin's works, we have his speech on the subject, to which a note is appended by himself, stating that his proposition failed; and in the "Madison Papers" we find the history of the whole matter to have been as follows:

The proceedings referred to were on the 28th of June; and on that day the determination of the question before the Convention "was put off till to-morrow at the request of the Deputies from New York," when Dr. Franklin arose and said:

“ ‘Mr. President:—The small progress we have made after four or five weeks close attendance and continual reasonings with each other, our different sentiments on almost every question, several of the last producing as many noes as ayes, is, methinks, a melancholy proof of the imperfection of the human understanding. We, indeed, seem to feel our own want of political wisdom, since we have been running about in search of it. We have gone back to ancient history for models of government, and examined the different forms of those republics which, having been formed with the seeds of their own dissolution, now no longer exist. And we have viewed modern states all round Europe, but find none of their constitutions suitable to our circumstances.

“ ‘In the situation of this Assembly, groping as it were in the dark to find political truth, and scarce able to distinguish it when presented to us, how has it happened, sir, that we have not hitherto once thought of humbly applying to the Father of Lights, to illuminate our understanding? In the beginning of the contest with Great Britain, when we were sensible of danger, we had daily prayer in this room, for the Divine protection. Our prayers, sir, were heard, and they were graciously answered.

All of us who were engaged in the struggle must have observed frequent instances of a superintending Providence in our favor. To that kind Providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten that powerful Friend? Or do we imagine that we no longer need His assistance? I have lived, sir, a long time, and the longer I live the more convincing proofs I see of this truth, that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured, sir, in the Sacred Writings, that “except the Lord build the house, they labor in vain that build it.” I firmly believe this; and I also believe that, without His concurring aid, we shall succeed in this political building no better than the builders of Babel. We shall be divided by our little partial local interests; our projects will be confounded: and we ourselves shall become a reproach and a by-word down to future ages. And what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing governments by human wisdom, and leave it to chance, war, and conquest.

“I therefore beg leave to move, that, henceforth, prayers imploring the assistance of Heaven, and its blessing on our deliberations, be held in this Assembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate in this service.”

“Mr. Sherman seconded the motion.

“Mr. Hamilton, and several others, expressed their apprehensions that, however proper such a resolution might have been at the beginning of the Convention, it might at this late day, in the first place, bring on it some disagreeable animadversions; and in the second, lead the public to believe that the embarrassments and dissensions within the Convention had suggested this measure. It was answered by Dr. Franklin, Mr. Sherman, and others, that the past omission of a duty could not justify a further omission; that the rejection of such a proposition would expose the Convention to more unpleasant animadversions than the adoption of it; and that the alarm out of doors that might be excited for the state of things within, would at least be as likely to do good as ill.

“Mr. Randolph proposed, in order to give a favorable aspect to the measure, that a sermon be

preached, at the request of the Convention, on the Fourth of July, the anniversary of Independence; and thenceforward prayers, &c., to be read in the Convention every morning. After several unsuccessful attempts for silently postponing this matter by adjourning, the adjournment was at length carried, without any vote on the motion."

From this minute account, the accuracy of which no one will question, it will be seen that although the motion was not carried, it was not directly negatived. The Convention disposed of it by adjournment. It will also be seen that those who opposed the motion did not argue against the principle of having the Convention opened by prayer. They argued from the inexpediency, as they deemed it, of introducing religious services at that juncture in the proceedings of their body. I regret that they should have taken that view of the case. The reply made to their objection, by Dr. Franklin and others, ought to have satisfied them; but still there was nothing in their opposition that can be justly termed scoffing at religion, and had the wise proposition been made when the Convention first assembled, in all probability it

would have passed unanimously. But, notwithstanding these extenuating considerations, we must deeply regret that the decision in the end was such as indirectly to put a negative on Dr. Franklin's proposition.

Seldom has the nation seen so eventful a period as when the Convention met for the adoption of the Federal Constitution. A tempest had been sweeping over the country that made the wisest and bravest among her patriots fear that the sacrifices of the Revolution had been in vain; and if the excellent men to whom were intrusted the destinies of the nation at this eventful crisis, had not too much forgotten to whom they should have looked for counsel and direction, if they had commenced and continued their deliberations by a daily acknowledgment of their dependence on Him "by whom princes decree justice," we might have had from their hands a Constitution in which God's name would have been honored, and imperfections avoided which have since led to painful conflicts. I do not forget that Washington was among them, and acting as their President; but Washington was not so wise that he needed no wisdom from above. He would have been the last man to say so. It

should be remembered also that the wishes of Washington were not always followed by the Convention, although he was their presiding officer. Had he been consulted on the question, I have no doubt that he would have avowed his hearty concurrence in the proposition of Franklin. Qualify it as we may, and regret it as we may, the whole transaction, as it stands recorded, furnishes another proof that forgetfulness of God has long been the besetting sin of the nation, and has resulted in that rife spirit of pride and self-exaltation which has become a source of alarm, awakening a painful apprehension for the future in the minds of reflecting men. They cannot forget that it was when the king of Babylon was upon the eve of his humiliation that he “walked on the palace of the kingdom, and said: ‘Is not this great Babylon that I have built for the house of the kingdom by the might of my power and the honor of my majesty?’” They cannot avoid seeing an admonition to our nation in the words addressed to Israel: “Beware that thou forget not the Lord thy God—lest when thou hast eaten and art full, and hast built goodly houses and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied,

and all that thou hast is multiplied ; then thy heart be lifted up and thou forget the Lord thy God which brought thee forth from the land of Egypt, out of the house of bondage, and thou say in thine heart, ‘My power and the might of my hand hath gotten me this wealth.’ But thou shalt remember the Lord thy God ; for it is He that giveth thee power to get wealth, that He may establish the covenant which He sware unto thy fathers as it is this day.”

But, obvious and prevalent as may have been this tendency of the public mind to forget the Giver of all good in the earlier years of our history as a nation, the sin has become still more offensive as we have grown in numbers and strength, and especially since we have added to our territory the rich and vast regions lying on the shores of the Pacific. That event, indeed, formed a great era in the history of our country, and gave us a power of expansion and of growth seldom, if ever, possessed by any other nation. It carried us across the continent from sea to sea, furnishing us with every variety of valuable coast for purposes of commerce. It gave us command of a wide extent of territory, including mineral wealth of every description, and a soil yielding

to the husbandman every thing which can add to the comfort or health of man. And notwithstanding this great addition to our boundaries, we were so protected by the two great oceans on our eastern and western shores as to feel secure against war with any foreign Power at all able to contend with us. Nothing, indeed, was wanting, but that we should be true to ourselves, to render us all that the highest ambition of the nation could well aspire to reach.

These advantages were the gifts of Him who “hath made of one blood all nations of men for to dwell on the face of the earth, and hath determined the bounds of their habitation;” and yet, we forgot His hand thus contributing to our greatness, and allowed these displays of His goodness to minister afresh to a sentiment of pride and self-laudation.

We boasted of our vast territory, binding, as we thought, one section of the country to another, by that law of supply and demand which renders them mutually dependent. We forgot that from this diversity of clime and consequent diversity of pursuits might arise diversity of tastes, interests, and condition, resulting in alienations and collisions fatal to the preservation of our Union. We boasted

of our safety from war by our distance from other nations. We forgot how soon the worst of all wars might arise within ourselves, civil war, deluging the land with the blood of brother shed by the hand of brother. We were proud of our name, "The United States of America," and of a union secured, as we thought, by a Constitution so wisely framed that it promoted the welfare of each by a union of all. We forgot how soon that Constitution might be violated by the jealousies of the States that formed it, and the country become distracted and divided against itself.

The man is blind indeed, who does not see in the present calamities which have overtaken the nation, a punishment for our sin, and that sin so plainly written in our suffering that "he who runs may read" it. But while under this chastisement we should be penitent and humble, we see a pledge of Divine favor in that we have not been allowed to grow old in our iniquity, before we were overtaken by the rod of correction. It is equally true of nations and of individuals, that early chastisement is a proof of mercy in store for them; while destruction awaits those who are allowed to go on unchecked, until they become

hardened and insensible in their guilt. As a nation, we are yet in our youth. Our chastisement, though severe, has come at a time when we should "bear the rod, and Him who hath appointed it;" accepting it with humility, more anxious to see it sanctified than to have it removed.

It is not my place to inquire into the question of State Rights, or how far State authority is made subordinate to the authority of the nation by our Constitution. But whenever the question presents itself, I love to turn to the sentiments of Washington and other sages of the country, when treating of the subject. Almost immediately after the conclusion of the Revolutionary War, the old Confederation was seen to have defects which must be remedied if the life of the nation was to be preserved. The great defect was, as all admitted, a want of power in the national arm to enforce its own authority. The necessity of a Convention to prepare a Federal Constitution to meet the exigencies of the case, was the subject of discussion and correspondence among the leading men of the day; and perhaps no one gave a more full expression of his views on the whole subject than General Wash-

ington. His mind was filled with alarm, when he saw the resistance that was made in various quarters against the authority of the General Government; and he describes, in very plain terms, what he thought indispensable to the stability and perpetuity of the Republic he had done so much to establish.

"To me," he says, in a letter to James Warren, "it is a solecism in politics, indeed it is one of the most extraordinary things in nature, that we should confederate as a nation, and yet be afraid to give the rulers of that nation power to direct and order the affairs of the same. By such policy as this the wheels of government are clogged, and our brightest prospects, and that high expectation which was entertained of us by the wondering world, are turned into astonishment; and from the high ground on which we stood, we are descending into the vale of confusion and darkness."

And again: "I have ever been a friend to adequate powers in Congress, without which it is evident to me we never shall establish a national character, or be considered as on a respectable footing by the powers of Europe. We are either a united people under one head, and for federal purposes,

or we are thirteen independent sovereignties, eternally counteracting each other. If the former, whatever the majority of the States, as the Constitution points out, conceives to be for the benefit of the whole, should, in my humble opinion, be submitted to by the minority. I can foresee no evil greater than disunion, than these unreasonable jealousies, which are continually poisoning our minds, and filling them with imaginary evils for the prevention of real ones."

In reply to a letter from John Jay, he writes: "We have probably had too good an opinion of human nature in forming our confederation. We have errors to correct. Experience has taught us that men will not adopt and carry into execution measures the best calculated for their own good, without the intervention of coercive power. I do not conceive we can exist long as a nation without lodging somewhere a power which will pervade the whole Union in as energetic a manner as the authority of the State governments extends over the several States."

Discontents, amounting to insurrection, had broken out in Massachusetts, and in reply to Colonel Lee, who had written letters to him on that

subject, he writes: "You talk, my good sir, of employing influence to appease the tumults in Massachusetts. I know not where that influence is to be found, or, if attainable, that it would be a proper remedy for the disorders. Influence is not government. Let us have a government by which our lives, liberties, and properties will be secured, or let us know the worst at once. There is a call for decision. Know precisely what the insurgents aim at. If they have real grievances, redress them, if possible; or acknowledge the justice of them, and your inability to do it at the moment. If they have not, employ the force of government against them at once. If this is inadequate, all will be convinced that the superstructure is bad, and wants support. To delay one or other of these expedients, is to exasperate on the one hand, or to give confidence on the other. Let the reins of government, then, be braced and held with a steady hand, and every violation of the Constitution be reprehended. If defective, let it be amended, but not suffered to be trampled upon whilst it has an existence."

And, once more, to James Madison he writes: "How melancholy is the reflection, that in so short a time we should have made such large strides

towards fulfilling the predictions of our transatlantic foes: ‘Leave them to themselves, and their government will soon dissolve.’ Will not the wise and good strive hard to avert this evil? Or will their supineness suffer ignorance and the arts of self-interested and designing, disaffected and desperate characters to involve this great country in wretchedness and contempt? What stronger evidence can be given of the want of energy in our government than these disorders? If there is not power in it to check them, what security has a man for life, liberty, or property? To you I am sure I need not add aught on the subject. The consequences of a lax or inefficient government are too obvious to be dwelt upon. Thirteen sovereignties pulling against each other, and all tugging at the Federal head, will soon bring ruin on the whole; whereas a liberal and energetic Constitution, well checked and well watched, to prevent encroachments, might restore us to that degree of respectability and consequence to which we had the fairest prospect of attaining.”

No one can contemplate these anxious forebodings of Washington as to the evils then threatening the

country, and the great need of a Constitution by which they might be remedied or prevented, without learning what were his views as to State Rights, and how they should be limited and controlled by the National authority. He had no doubts as to the right or expediency of "coercing a State" into submission when it became refractory or rebellious, and of doing it promptly and effectually. He was more apprehensive of resistance from the States against the nation than of any wrong done to the States by the nation. He was evidently more afraid of disintegration from within than of invasion from without, and was more anxious to see a bond created that would prevent the nation from falling into fragments by dissensions among the States themselves, than to encompass the land with ramparts that might bid defiance to the whole world. That great desire of his heart he thought was accomplished when the Constitution, as prepared by the Convention, was adopted by the requisite number of States. His views are expressed in a letter to his friend J. Trumbull, in which we see exemplified his solemn recognition of Divine Providence, and his strong hope of future tranquillity and happiness for the country. "We may," said he, "with a kind of

pious and grateful exultation, trace the finger of Providence through those dark and mysterious events which first induced the States to appoint a general Convention, and then led them, one after another, by such steps as were best calculated to effect the object, into an adoption of the system recommended by the general Convention ; thereby, in all human probability, laying a lasting foundation for tranquillity and happiness, when we had but too much reason to fear that confusion and misery were coming rapidly upon us." How well would it have been for us all, if those who loved to speak of Washington as "first in war, first in peace, and first in the hearts of his countrymen," had learned to respect his well-matured judgment, and to embrace his sound political views. I have sometimes thought that if the ashes of the dead can ever be disturbed by events transpiring around them on earth, how restless must be the tomb of the venerable man, in view of the melancholy scenes of violence and blood that have recently been enacted even within sight of Mount Vernon. No one ought to doubt what part he would have taken in the present collision, and how stern would have been his rebuke to the misguided or corrupt men who

would blot out from our flag the still illustrious motto "The United States of America." Nor can I doubt that in answer to his prayers, and the prayers of those who shared with him in his noble patriotism, the Union is again to be restored, however costly may be the sacrifices through which the happy consummation is to be reached. The war has become a contest between great resources on the one hand, and great resolution on the other. How long the strife may be protracted we cannot foresee. But let the abundant strength of the North in men and means be promptly called into action and wisely directed, and it would seem the final result cannot be far distant.

When viewing the calamities of our present civil war, and the causes which have led to it, I love to relieve, if not refresh my mind, by reverting to the views held by the fathers of our Republic, as expressed in the above extracts from the letters of Washington. Others besides myself, I presume, must be gratified to contemplate the hearty expression of these conservative sentiments from one so capable of judging as to what is essential in a Federal Union, that shall either preserve the life

of the Commonwealth, or give it strength and eminence among the nations of the earth. I enter no further into the political discussion of the great question of our day than simply to record the deliberate views of a man whom all delight to honor.

But there are moral considerations connected with the present aspect of affairs which should be carefully weighed. The peace of the nation must always be liable to frequent disturbance if they are neglected.

It should never be forgotten that the continuance of peaceful government in our country depends greatly, if not mainly, on the good will of the people towards each other. The national compact was founded on principles of concession and compromise, and can be preserved in harmony only by a spirit of mutual forbearance. In this spirit did the leading men of the Convention frame our Constitution. Washington himself tells us, "Nor am I such an enthusiastic patriot, or indiscriminating admirer of it, as not to perceive that it is tinctured with some real though not radical defects." It was the best thing that could be done at the time, in which, as

he said, one part of the country yielded “to the circumstances and prejudices” of others. When Dr. Franklin arose to move that the Constitution as adopted should be signed by the members, he said : “I confess that there are several parts of it which I do not at present approve, but I am not sure I shall never approve them. The opinions I have had of its errors I sacrifice to the public good.” And it is only by this spirit of conciliation and self-denial that the future peace of the country can be preserved. We must learn to treat with respect and kindness, not only the rights and privileges, but the feelings, sympathies, and even prejudices of each other.

There has been a lamentable want of this sentiment in the public mind for years past, especially in our halls of legislation ; and on subjects of national interest there has been a temper of harsh and fierce proscription on one side, and ostentatious arrogance on the other, that have created sad forebodings of evil to come, and have aggravated the evil after it came. When I have sometimes listened to public debates, I have been reminded of the words, “whose tongue is a sharp sword,” for it often cuts asunder the strongest and most sacred

ties that can bind man to man or State to State. Bitter words lead to blows, and blows that often end in blood.

This spirit must be checked and changed if we are ever to have a country truly and permanently united. If we had peace to-morrow between North and South—were both past and present causes of division and irritation finally settled—there are other questions to arise that will again lead to strife, if not bloodshed, unless they are met with feelings of mutual good-will and concession. In a territory so vast as ours, and with inhabitants pursuing occupations and having interests so diverse, perhaps conflicting, causes of dissent must be constantly developing themselves. Were we under a despotism, no political convulsions might be expected to arise from such sources; for in such a government the will of one man must be the will of all. But in a republic it is not so. Here the people are the sovereigns, and the sovereignty belongs as much to one section of the country as to another; and on questions affecting public welfare, they must give as well as take; they must yield as well as require. In other words, the spirit of Christianity must be the spirit of a republic, if it would enjoy peace as well

as prosperity. "Put on, therefore," says Paul, "kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another, if any man have a quarrel against any. Even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the bond of perfectness." I believe it is becoming more and more the opinion of reflecting men, that a government embodying such universal freedom and equality as ours cannot subsist long, unless the masses of the people become leavened with the great principles of true religion. The really conservative party, if party it must be called, is composed of those throughout the land who have the spirit and bear the name of sincere Christians; and our best hope for the future lies in that strong hold which religion has upon the conscience of our nation. It is bounded by no geographical limits—it is found north and south, east and west; and I have no doubt that when the reunion, now hoped for and prayed for, shall be effected, the most active and leading friends of the measure will be found among those who are governed by the great principles of the Christian faith.

In the next place, though we have no established

church in our country—Church and State being entirely distinct from each other, politically speaking—there is no nation in which civil affairs are more influenced by the prevailing sentiment of the Christian community. We have no test oaths as a qualification for office, nor do we need them; but let a man become a reviler of religion, and he will soon find that he has established a test against himself. There is a public sentiment, created by a widespread regard for the great truths of revelation, that will not brook a scoffer or tolerate him as a civil ruler. There may have been exceptions to this, but the feeling itself is becoming stronger and stronger.

But while we should rejoice to see the growing prevalence of this sentiment, it lays on the Christian community a heavy responsibility as to the civil welfare of the nation. When the memorable secession of the Methodist churches in the slave States occurred, in 1844, Mr. Calhoun is said to have remarked, “that is the most efficient step yet taken to divide the South from the North.” He was right. He knew the numbers and strength of the Methodist denomination in the South, and when he saw them openly withdrawing from the North, and forming an independent ecclesiastical organization,

he saw plainly how it would promote the purpose of those who were laying their plans for a Southern civil Confederacy. There is no country in which ecclesiastical disruption, especially if marked by geographical lines, can do more to affect public tranquillity than in the United States. And if the cause of secession in the South has been aided by corresponding action taken too promptly by the higher courts of different religious denominations, let us hope they will lead the way in healing the breach and restoring the Union, which was so long a blessing to both Church and State.

And once more: the earliest fitting opportunity should be embraced to embody in our Constitution a solemn and express acknowledgment of the Most High God as "Governor among the nations." In the strong language of a strong man, "Let the taint of Atheism be removed from that all-important document." It cannot be said that such an enactment would be inconsistent with the great principle of religious freedom, which is so interwoven with all our institutions, both in Church and in State. Nor can any man complain of it as a violation of his conscience. In all communities there are men of extreme and morbid antipathies to every

thing sacred. But we do not think of abolishing the use of the oath in our courts of justice, or the observance of a weekly day of rest, in order to please them. Such men must be allowed to stand by themselves. Fortunately for public welfare, they form a small minority. The man who denies the being of a God and His government over the affairs of men, should be viewed as among the worst of this class. He is morally insane. We are told, "the fool hath said in his heart, There is no God;" and none but the fool, or he that is void of understanding, would say it; and even he says it only "in his heart"—rather wishes it to be so than believes that it is so. Laws and enactments are not made to correspond with the wishes of such men, but with the sober judgment of those who compose the strength and majority of the people.

There can be no difficulty in framing an article in which all would gladly unite, who acknowledge the just and supreme authority of the Most High God. The doubts and apprehensions entertained by some good men, as to the proposed alteration, seem to arise from a misapprehension of what is contemplated by at least a majority of those who advocate it. There is no thought of incorporating

in it any thing which would touch on points now dividing one religious denomination from another. Nor do I believe there would be in the end much diversity of opinion on the question, if it is kept before the public mind in calm and conscientious discussion, and is made a subject of prayer that God would give us, as a nation, wisdom and direction to act, in all things, as will best honor His name and promote the public welfare.

Should such a spirit pervade and animate the American people, it would be the best pledge of a future before us more glorious than we have ever yet seen. There would be every thing to encourage us. We can find fresh ground for hope of coming prosperity and greatness, both in the land given to us as our heritage and in the character of its inhabitants. Besides a fruitful soil, yielding every variety of remuneration to the hand of the industrious husbandman, exhaustless mines of mineral wealth are daily discovered in regions heretofore considered as irredeemable wastes, doomed to perpetual barrenness. The proverb of the ancients, "He shall dip his foot in oil," denoting the greatest abundance of riches, we see literally fulfilled at our

doors. And if the words of the patriarch, "Thy shoes shall be iron and brass," express strength, brightened and displayed by collision encountered in the way, do we not see the prediction accomplished, in the brilliant and enduring qualities of our people, cultivated and brought to light in our present national struggle? The severe discipline through which we are now passing, is developing features of public spirit which few among us were inclined to expect. We have examples of high patriotism, not simply here and there among a select few of elevated rank, but pervading the masses of our people, that would have done honor to the best citizens of Rome in her most palmy days. A sorrowing father, as he bowed over the wasted form of his son, in one of our military hospitals, was asked by the attending surgeon, "Is this your only son?" and the reply was, "No sir; I have had three sons. One has already offered up his life for his country; and if this should be taken from me, I have still another, whom I will send in his place." Noble and elevated as the sentiment was, we have thousands of fathers who would repeat it under the same circumstances; and thus we have such armies of volunteers as are unknown in the history of na-

tions—ranks filled with men who have left home and all the comforts of a happy home behind them, to encounter the dangers and privations of bloody war, actuated by the high motive to preserve the life of the nation in this day of her fiery trial. If we should ever forget such men and their services, we should little deserve the peace and prosperity for which we are looking, and must one day suffer rebuke for our ingratitude.

Nor is it only among those who are bearing arms in our behalf that this spirit of patriotism is exemplified. There is abroad throughout the land a feeling of large benevolence, of active sympathy with those who are perilling their lives in its defence, which has reached the highest as well as the lowest of our citizens. The rich give of their abundance, and even the widow is ready with her mite. Especially is this elevated, true-hearted generosity displayed among the women of our country, and thus it becomes more than ever a sign of our times full of promise; for let our women minister at this altar, and relieve suffering as they only can relieve it, and they will carry with them to the firesides and nurseries of the nation a spirit that will train future generations for a devotion to the public good,

in which they may perhaps excel the deeds of their fathers.

To all this affluence of physical resources, and to this high spirit of patriotism and wide-spread benevolence, let us add a due acknowledgment of “the Father of lights, from whom cometh down every good and perfect gift,” and who can fitly describe the bright destiny that awaits the nation?

God save the Republic! I do not utter it as a thoughtless exclamation, but as a sincere and solemn prayer to Him who “maketh wars to cease unto the end of the earth,” that He would rescue our beloved country from the conflict through which she is now made to pass; that he would change the hearts of our enemies, and restore to them and to us a Union, which produced in former years such abundance of blessings to their ancestors and ours.

“Our fathers—where are they?” Is not their spirit to be found yet surviving among those who are now in array against us?—Rutledge, Marion, Laurens, Pinckney, Madison, Jefferson, Franklin, Clinton, Schuyler, Hamilton, Adams, and, above all, Washington, are illustrious names, belonging as much to one section of the country as another.

They are the common heritage of the whole United States. Why should parricidal hands arise to tarnish the fair fame of the men who labored to establish a government that has long been the admiration of other nations, and to which thousands and thousands are still flying as an asylum from oppression?

Here it has been my privilege to have my home during my whole life, and here my last ashes are to rest in hope of a blessed resurrection. Let me still cherish the belief that before my “appointed time” shall come, I shall be permitted to see the Stars and Stripes again waving over the entire land, united in feeling, in interests, as well as in name.

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